THE

CHRISTIAN ADVOCATE.

JUNE, 1830.

Religious Communications.

A LETTER FROM THE GENERAL ASSEMBLY *to the Churches under their care, on the subject of the Monthly Concert.*

The General Assembly of the Presbyterian Church in the United States, to the People under their care—"Grace to you, and peace from God our Father, and the Lord Jesus Christ."

Christian Brethren,—In attending, during our present sessions, to the reports from the several Presbyteries in our connexion, on the state of religion within their bounds respectively, we have been deeply grieved to find that the Monthly Concert for prayer has not been regarded, in a manner corresponding with its unspeakable importance. In some Presbyteries and congregations, indeed, it appears that the appointed season has been better observed than in others: but in almost all, the observance, we fear, has been defective, and in many, no room is left to doubt that the neglect has been great and lamentable. We therefore feel it to be our indispensable duty, to call your serious attention to this subject; and to endeavour to speak to you upon it, with the plainness, the fidelity, and the tenderness, becoming those to whom has been committed the care of souls, and who are under an awful responsibility for the faithful discharge of their sacred trust.

As it is our earnest desire that our views may in no respect be misapprehended, we would first of all observe, that we are very far from wishing to place the day, or evening, assigned for the monthly concert, on the same footing with the holy sabbath. None but God, who gave us all our time, has a right to hallow any portion of it; and he has hallowed no more than one day in seven. This you know is the doctrine of our church, and it is a doctrine which we wish not to contravene, but to maintain and teach. There certainly may be occasions, when the most fervent Christian may not only find it his duty to be absent from the monthly concert, but to employ the time of its continuance in such secular business as would be utterly improper, during any of the sacred hours of the sabbath. But on the other hand, consider, brethren, that the word of God does plainly teach, that we should, as occasion requires, set apart a portion of secular time for special prayer, and for fasting too, when the aspect of God's providence plainly calls us to these duties. Recollect also, that from the nature of the case, it is not possible there should be an extended union for special prayer, without a publick agreement or understanding, as to the time when individuals shall come together for the purpose. Now, we regard the

monthly concert, simply as a season for special prayer for the revival of religion, which the signs of the times plainly indicate to be proper, and which serious Christians throughout protestant Christendom have voluntarily agreed to observe, that their supplications may go up, as with one voice, to a prayer hearing and prayer answering God.

We are also solicitous that you should by no means suppose that we think the observance of the monthly concert, however strict, may come in place of the duty of prayer at other times, and in other forms. No, verily. On the contrary, it is with sorrow we find ourselves compelled to believe, that in the disregard of the concert, we see, not merely a single omission, but a sad and strong indication that the spirit and duty of prayer in general, are in a low and languishing state at present, among the professing people of God within our bounds. If there was as much fervent and effectual prayer as there ought to be, in the closet, in the family, in the social prayer meeting, and in the publick worship of the sanctuary, we are persuaded we should have no occasion to complain that the concert was neglected. The love and holy delight of prayer, experienced and cherished in secret and social acts of warm and genuine devotion, would lead the participants in these exercises to rejoice in an opportunity to join their fellow Christians, in a more extended union for the same hallowed purpose. Alas! brethren, we do greatly fear, that the all-seeing God is witness, that the most of those who habitually, or generally, absent themselves from the monthly concert, do not address him in prayer at other times, and in other ways, with that fervour, frequency, and regularity, which Christian duty demands, and by which the spiritual health and prosperity of their own souls would be greatly promoted. You perceive, then, that we wish the ordinary seasons and occasions of prayer should be increased, both in frequency and fervour, and not diminished on account of the monthly concert—We only desire that this latter should be added to the former—"These things ought ye to have done, and not to leave the other undone."

We shall now, dear brethren, state to you some of the considerations, which induce us earnestly to inculcate that the monthly concert should be observed generally, and carefully, and solemnly, by every professing Christian in all our churches; and by all, indeed, who have any serious concern for the salvation of their souls.

The first consideration we shall mention is, that we have no right to expect that any, or that all the means and instrumentalities that are now in use, or that can possibly be used, for the promotion of religion, will be successful—will be attended with any *saving* benefit, unless the blessing of God be sought, and drawn down upon them, by much earnest and persevering prayer. This is a truth plainly taught in the word of God, and one that has been confirmed by the experience of the church in all ages. Thus, when God promised to his ancient covenant people, saying—"A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh;" it is added, with reference to these very promised blessings—"Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them." So also, when the prophet Daniel "understood by books," that the captivity of his people in Babylon was near its close, he says —"I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." But it ought espe-

cially to be noticed, that when, by another prophet, the latter day glory of the church is predicted—the day which we hope is now near at hand, if it has not already begun to dawn—the day when Jew and Gentile shall be gathered into one fold, and shall acknowledge the Lord Jesus Christ to be the true Messiah, the one great "Shepherd and Bishop of souls"—the whole, it is declared, shall be preceded by special prayer, and be given in answer to it: for thus speaks the holy oracle—"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."

In like manner, we find in the New Testament, that while the apostles and primitive Christians were waiting for the promised gift of the Holy Ghost, on the day of Pentecost—"They all continued in one accord, in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren:" and it was while "they were all with one accord in one place," and doubtless employed in prayer and supplication, that they received, in the most astonishing manner, the blessing for which they had been waiting. It is worthy of observation, also, that in the brief and comprehensive form of prayer, taught by our blessed Lord to his disciples, no one subject of petition is made so prominent, as that which relates to the spread and success of the gospel. And how often did the apostle Paul ask the prayers of the churches to which he addressed his epistles, for himself and the other heralds of salvation—"Brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you." And how emphatically does he declare, that all human agencies and instrumentalities are absolutely nothing, but as they are used and blessed of God." "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase: so then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

With all these teachings and examples of holy writ, our own observation, brethren, is in perfect accordance. Have we ever known a revival of religion, in a particular congregation or region of country, which did not commence in the revival of a spirit of prayer among God's people? He began with them; he revived them first—Perhaps indeed, their number was very small, but he impressed their spirits with a deep feeling of the constraining love of Christ, and of the infinite value of immortal souls, in danger of perishing all around them; and they cried mightily unto God for the influences of his Holy Spirit to revive his work; to show forth his glory; and to save sinners from their impending doom. Their cry was heard and answered; the influences of the Spirit of grace descended "as showers that water the earth;" converts were multiplied; and saints and angels rejoiced, over many sinners who repented and turned to God.

Consider attentively, brethren, the signs of the times. The day in which we live—blessed be God—is a day of much Christian enterprise, and of great expectation. But in our country at least, it is also a day in which the great adversary of souls, and his agents among impious men, are alarmed, awake, active, alert, banding together, forming every device, and putting forth every energy, to arrest and counteract the progress of truth and righteousness. We de-

rive encouragement from knowing that if God be for us, none can be against us, so as to succeed eventually. He will ultimately and assuredly take care of his own cause, and sustain it effectually. But in the meantime, if we are not much engaged in prayer that he may *now* appear, and plead his cause *among ourselves*, we cannot tell to what lengths, in just displeasure at our remissness, he may suffer the wicked to prevail and triumph, and cover us with confusion—before he arises and scatters them as chaff before the whirlwind. We cannot tell but he will suffer his cause to languish and almost expire, in our own happy land, while he shall be pleading and reviving it in other countries. We verily are in jeopardy; and our refuge and hope are in God alone. Use whatever other means we may, if there is not much earnest prayer,—the prayer of faith, wrestling with the angel of the covenant, the mighty God of Jacob, for his interposition, for his blessing on the other means, for his efficiency to be imparted to them—all will be vain and utterly abortive. The power to give them effect is all of God: And he seems to be waiting, to see whether we are sensible of our dependence, whether we acknowledge it, whether we deeply feel it, whether it will bring us with great and united importunity to his throne of grace, to plead with him to exert his power in our behalf; to send down his Holy Spirit; to turn his enemies into friends; to melt down all opposition, and to give his cause a glorious triumph throughout our beloved country; and ere long, throughout the world at large. Our Sabbath, and Infant, and Common schools, our Bible classes, our Bible, Missionary, Education, Tract and Temperance societies, our Colleges and Theological Seminaries, our Catechetical instructions, and the faithful and sound preaching of evangelical truth, are all *means*—most happily adapted in their nature and design, to promote knowledge, human happiness, and the salvation of immortal souls. But none of these, nor all of them combined, will effect what their best friends desire, unless the special blessing of God attends them. In the monthly concert all these institutions and operations ought to be remembered; they ought to be borne on the hearts of God's praying people, when they beseech him to revive pure and undefiled religion. These—we repeat it—and all other benevolent institutions and operations, ought to be regarded simply as moral means; as *instruments* admirably fitted to produce reformation; but which notwithstanding never will produce it, on hearts naturally at enmity with God, unless he take them into his own hands, and put into them a resistless efficiency. To think otherwise, is to idolize human instrumentality; it is to put it in the place of God. On this he will always frown, and if *we* are thus self-sufficient, he will frown on us, and will show *us*, by mournful experience, that without him we can do nothing; that all our best plans and efforts will effect nothing, till he shall please to interpose and crown them with success. It is in prayer that we recognise this truth: we acknowledge it to God, and we impress it on our own hearts. We go out of ourselves; we confess our utter impotence; and "we lift up our eyes to the hills, from whence cometh our help;" deeply sensible that "our help cometh from the Lord, which made heaven and earth."—In our extended concert of prayer, if rightly conducted, there is a wide recognition of this great and essential truth; a recognition of it in regard to all the exertions, plans and efforts, that are now in use throughout protestant Christendom. We solemnly profess before the Sovereign of heaven and earth, that we feel our

nothingness; that we are sensible that without his interposition and aid, we shall, by all our doings, effect nothing for the promotion of his cause; and we earnestly plead that he would not withhold that blessing which is essential to success—that he would "arise and plead his own cause." In this view the importance of the concert is unspeakable.

But there are other considerations relative to this season for special prayer, which deserve our serious regard. One is, the encouragement which we derive from holy scripture, to expect that an extensive union in prayer will be more prevalent than that which is less general. An instance of this we have in the case of the Ninevites, who by a deep humiliation "and crying mightily unto God," were preserved from the judgments of the Lord, which his own prophet had denounced. Another striking example is recorded in the book of Esther, from which it appears that the whole Jewish nation, when imminently threatened with utter extermination, entirely escaped the peril, after a general humiliation and looking to God for deliverance. Our Saviour himself taught the peculiar efficacy of union in prayer, when he said "where two or three are gathered together in my name, there am I in the midst of them." The smallest number in which union can exist is mentioned, for the manifest purpose of establishing *the principle*, that social prayer is, for certain purposes, more prevalent than that which is individual and solitary; and hence the strong implication, that extended union may warrant the hope of an extended blessing. It is further to be considered, that the very thought that many thousands, in different parts of the world, are engaged with ourselves at the same time, in sending up their petitions to the throne of God's mercy, is calculated greatly to encourage, excite and animate us, in our devotions. This proceeds from that social principle of our nature which God has given us, and in accordance with which our lawful desires and petitions, addressed to himself, are most likely to be answered. Again—It is a very interesting consideration that the missionaries, who are gone forth to declare the glad tidings of salvation to the destitute in our own country, and to declare them in foreign lands to Jews, Pagans, and Mahometans—ask us to join with them in this concert; they ask our united and earnest prayers for their success; and they tell us they are greatly animated and encouraged in their arduous work, by knowing that they are commended to the special care and benediction of God, by pious Christians of different denominations, in a concert of fervent supplications in their behalf.—They tell us repeatedly, that they look to the monthly concert as the life-spring of their hopes: And oh! can any one who feels the smallest spark of Christian love, refuse his share of encouragement to these devoted servants of our dear and common Lord. Finally—The special object of the monthly concert is for the conversion of the whole world to God; in fulfilment of the predictions and promises of the Holy Scriptures. This is an object most dear to the heart of every real Christian. It must and will be regarded in almost all his prayers.—It forms, we have remarked, the most prominent part of the Lord's prayer. Inasmuch, then, as it is a common subject of prayer, and the most important for which prayer can be offered, how proper, how reasonable, how obligatory does the duty seem, that the whole "sacramental host of God's elect," should take as it were a united hold of this great object, and carry it in concert to the foot of the divine throne, and there, with one heart and tongue,

most ardently plead with their common God and Father, that he would grant the petitions which their great Intercessor and Advocate, now before his mercy-seat on high, dictated to his disciples in the days of his flesh—"Hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven."

In the conclusion of our address, we "beseech you, brethren, suffer the word of exhortation." We exhort you with all earnestness, to cherish in yourselves, and to endeavour, by all lawful means, to promote in others, the spirit of prayer. It does seem to us that this, more than any thing else, is what is lacking among professing Christians at the present day—We do not pray enough, nor with engagedness enough. We say not, brethren, for we do not believe, that we give more than we ought, or as much as we ought, of our substance, time, activity, and exertion, for the promotion of the cause of God. But we do say, that the greatest want, is the want among Christians in general, of that "effectual fervent prayer of the righteous man which availeth much." O! if there was more importuning of God in the prayer of faith, we doubt not there would be more revivals of religion in our land; more success of our missionaries at home; and abundantly more to crown the labours of those, who, from our own and other countries, have gone to the wretched heathen. Prayer too would bring an influence into our Sabbath schools and Bible classes, such as we have never yet seen; and give an efficiency to all our plans and enterprises of benevolence and piety, that would fill us with surprise. Humble, earnest, persevering prayer, among all who name the name of Christ, would likewise, we are persuaded, soon be followed by the Spirit of the Lord lifting up a standard against that array of bold and blasphemous infidelity, which now threatens more injury to our beloved country, than if—with God our friend—all the nations of the earth were leagued against us.

We exhort you, therefore, brethren, that in your closets, and families, and praying associations, and the sanctuary of God, and the monthly concert, there be an earnest cry and an earnest effort, for the revival of the spirit of prayer. In regard to the concert, let those professors of religion who have hitherto neglected it, be entreated by a regard to the consistency of their Christian profession; by a consideration of the example which they are bound to set before others; as they would encourage and not grieve the hearts of their fellow Christians; as they would promote their own growth in grace, and spiritual peace and comfort; as they love the Redeemer that died for them; as they love their country, exposed, on account of abounding iniquity, to the sore judgments of heaven; and as they wish to share in the happiness and the reward of those who promote the kingdom of God and his declarative glory in the world—in view of all these motives, let them be entreated to take part with their brethren, in the sacred duty of praying for the speedy accomplishment of the promise, that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Signed in behalf, and by order of the General Assembly.

EZRA FISK, *Moderator.*

Philadelphia, May 31*st*, 1830.

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[In place of a catechetical lecture, which our engagements with the General Assembly of the Presbyterian church have not permitted us fully to prepare for our present number, we have inserted the foregoing letter. We regard the

subject of the letter as in the highest degree important, and hope it will be so considered and treated by every reader of the Christian Advocate. We also wish to preserve in our Miscellany this hortatory admonition of the supreme judicature of our church, on the duty and efficacy of prayer.]

WITHERSPOON ON REGENERATION.

(*Continued from page* 232.)

Before I conclude this section, I must make the two following remarks: 1. That the favour of God must appear to the believer as absolutely necessary to his comfort. 2. As full and sufficient for that purpose.

1. He that is born again, considers the favour of God as absolutely necessary to his comfort. He sees the emptiness and inherent vanity of all things else. Even when the world smiles, even when things succeed with him to his wish, he will not rest satisfied with any, or all temporal mercies. He will, above all, desire an interest in that love which God beareth to his "chosen people," a right by promise or covenant to the use of present comforts, and the favour and protection of his special providence. How contrary this to the temper of many, who have a name to live while they are dead? If the world smiles, they follow it with eagerness, and embrace it with complacency, while they are cold and indifferent in their desires towards God. Perhaps, when they are distressed with outward calamities; when experience constrains them to confess the vanity of the creature, they cry to God for relief. But when ease and prosperity return, they soon forget his works, are well pleased with their condition, and neither grieve for his absence, nor are afraid of his anger. This shews plainly, that whatever occasional symptoms they may discover, they are supremely and habitually possessed by a love of the world, and desire of sensual gratification. In opposition to this, every real Christian sees the favour of God to be so absolutely necessary, that he cannot be without it. He sees it to be more necessary than riches, honours, or pleasures; nay, than health, or even life itself; all which he values chiefly as they are the fruits of the divine bounty, as tokens of divine love, and as they afford him an opportunity of promoting the divine glory. He is ready to say with the Psalmist, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee; my flesh and my heart faileth, but God is the strength of my heart, and my portion for ever."*

2. He that is born again, considers the favour of God as full and sufficient for his comfort and happiness. That is to say, he is habitually satisfied with this as his portion, whether there be abundance or straitness as to outward provision. He counts the favour of God as absolutely necessary, but nothing else is considered as such. No earthly enjoyments can satisfy him without God's favour; but this will satisfy him, be his outward condition what it will. I am far from meaning to affirm, that every good man is free from the least rising murmur, the least impatient or rebellious thought. If it were so with any man, he would be perfect in holiness; but I mean to signify that this is his habitual and prevailing temper. He is inwardly convinced that those alone are happy; and that they are, and shall be, completely happy, who are reconciled to God, and the objects of his special love. His own remaining attachment to present things, and immoderate sorrow under outward calamity, he sincerely laments as his weakness, and humbly confesses as his sin. He

* Psal. lxxiii. 25, 26.

endeavours to supply the void left by every earthly comfort, when it is withdrawn, by the fulness and all-sufficiency of God. He possesses, in some measure, and breathes after more and more of the temper expressed in the two following passages of scripture: "Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and all my desire."* Although "the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation."†

Thus I have endeavoured to point out wherein the change in regeneration doth immediately and properly consist. It is just the recovery of the moral image of God upon the heart; that is to say, to love him supremely, and serve him ultimately, as our highest end; and to delight in him superlatively, as our chief good. This recovery, however, is but begun on earth. It is gradually improved in the progress of sanctification, and shall be fully completed at the resurrection of the just. The sum of the moral law is to love the Lord our God with all our heart, and soul, and strength, and mind. This is the duty of every rational creature: and, in order to obey it perfectly, no part of our inward affection or actual service ought to be, at any time, or in the least degree, misapplied. This is the case with no mere man, while he continues in the body. But regeneration consists in the principle being implanted, obtaining the ascendancy, and habitually prevailing over its opposite. Even in those who are born again, there will still be many struggles between the "law of sin in their members," and the "law of God in their minds." This we find deeply lamented by the apostle Paul: "O wretched man that I am, who shall deliver me from the body of this death?"* It ought to give unspeakable consolation to the Christian, when he reflects that the seed which is planted by divine grace, shall be preserved by divine power. A gracious God will neither suffer it to be smothered by contending weeds, nor destroyed by the inclemency of this tempestuous climate, till it be transplanted into the milder regions of peace and serenity above.

The Effects of Regeneration, with some of the principal Evidences of its sincerity.

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The regenerate person has new views of God, both in respect of greatness and goodness. He really and inwardly believes the being, presence, power, and providence of God, which he in a great measure disbelieved before. Whereas, formerly, even what he did believe of God was seldom in his thoughts; now it is almost impossible for him to look upon any thing, or person, or event, without considering its relation to God. O what "terrible majesty" does his sanctified understanding perceive, in this Being of Beings, compared to the times of his former blindness? What a lustre and glory does the opened eye see, in all the divine perfections? Above all, what a ravishing and astonishing view has he of the divine goodness and love? Wicked men, governed by self-love, are therefore insensible of obligations. Inordinate in their desires, they are never satisfied with their possessions: whereas the child of God discovers and confesses the infinite goodness of his Creator in all his mercies, of the least of which he is not worthy.

* 2 Sam. xxiii. 5.
† Habbak. iii. 17, 18.

* Rom. vii. 24.

He hath quite new apprehensions of himself, his own character, and state. Before, he thought himself his own master, looked upon every religious law as a hard and tyrannical restraint; but now, he sees that he belongs to God: he now remembers his Creator, confesses his obligations, and mourns for his transgressions. A converted sinner often admires and stands astonished at his own former conduct. He wonders at the boldness of a poor guilty helpless rebel, perhaps cursing and blaspheming, perhaps rioting in sensuality and lust. He wonders that the power of God did not arrest him in his course, and by some signal stroke, make him a standing monument of righteous indignation. He trembles to think of his former state, and it excites in him a deep and lively acknowledgment of the riches of divine grace. How great a sense of this does the apostle Paul often express in his own case; "who was before a blasphemer, and a persecutor, and injurious.—This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."*

The above is often connected with, and increased by his views of the world and of worldly men. The charm is now broke, the false colours are now taken off from the world and all its enjoyments. How ardently did he love them once? how eagerly did he prosecute them? and how rich did he esteem them? He envied every one who possessed them, and thought that none such could fail of being completely happy. But now, he can never separate the idea of riches from temptation, and often considers the dreadful change of state in those who are carried about in pomp and grandeur on earth; who are clothed in purple and fine linen, and fare sumptuously every day; but are, in a little time, tormented in hell fire. Formerly, he valued persons by their station, by their wealth, by their spirit and genius, or other natural qualifications. But now, a Christian in a cottage appears more honourable, and more amiable, than a blasphemer in a palace. Now, his heart is joined to every servant of Christ, though despised in the world, though emaciated by sickness, though deformed with old age; nay though loathsome and sordid through penury and want. He sees the beauty of these excellent ones of the earth, under all their present disadvantages, and in them is all his delight. With regard to persons of an opposite character, the penitent often recollects, with a bleeding heart, his fondness for, and attachment to sinful companions; and his kindness to them is converted into a yearning tenderness and compassion for their miserable state.

Further, the regenerate person has new apprehensions of eternity. Formerly, the shadows and vanities of time so engrossed his thoughts, so filled and occupied his sight, that eternity was seldom at all, and never fully in view. But now, it is frequently and strongly upon his mind. Now it, as it were, joins itself with, and points out its own relation to every subject, and its concern in every pursuit. Now, it is present as the object of faith, to correct the false representations of sense, and to oppose the unjust claim of earthly and momentary gratifications. Formerly, things unseen were counted in a manner precarious and fabulous, of small moment in any determination: but now, there is such a discovery of the great realities of another world, as weighs down all created things, and makes them feel as a feather in the balance.

Let us here stand still, and pause a little. Let me beseech every reader to ponder this reflection, which I cannot pass. Oh! what concern have we all in an everlasting endless eternity! O subject

* 1 Tim. i. 13—15.

without bounds! Who is able to do it justice in words? Who is able to reach it even in thought? Happiness that shall continue through everlasting ages. Misery, anguish, torment, that shall never have an end. Are we all, without exception, to be so divided at last? Yes; the great Judge shall separate the righteous from the wicked, and shall set the one on his right hand, and the other on his left. Shall then companions on earth; shall fellow citizens, and fellow soldiers; the dearest friends and the nearest relations, be parted asunder, and take a long, long, eternal farewell? O the strong deceit and illusion of sin, that is able to hide eternity from dying men! O the inconceivable blindness of those who are unmindful of a future state, while they inhabit these tabernacles of clay, which are so often tottering; which are daily wasting, and shall so soon fall in pieces and crumble into dust! How is it possible we should forget that in a little time "we must all appear before the judgment seat of Christ."

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

The writer of the following lines in a note to the Editor, says—

"The author, who has long ceased to cultivate the imaginative power, was solicited by a dear friend, (who will pardon their publication,) for a copy of verses. The reluctance to attempt that which a change of mental habits rendered difficult, in the writer's apprehension, to accomplish, is expressed in the first stanzas. So much explanation the writer thought it proper to make, that his meaning might be rendered the more obvious to the reader." B.

Sad and strange to my heart is the voice of the song,
And the season of raptur'd illusion is o'er:
Hangs neglected the harp, which has sooth'd me so long,
And the visions of fancy delight me no more.

Yet, awake but this once, thou, my sad, lonely lyre;—
Bid the rough, wintry tempest return to his cave;
Paint the joys which the sweet voice of spring will inspire,
When the gay blush of morning empurples the wave;

Bid the flower deck the meadow, the rose scent the shade,
And the wild woodland warblers renew their blythe strain;
Feast the bee on the blossoms which border the glade;
Bid the winds softly breathe o'er lake, mountain, and plain:—

But I wake thee in vain;--for thou can'st not impart
The refulgence of hope to the bosom of wo:
For, will sorrow be hush'd by the efforts of art?
Will the tempest breathe mild on its mountains of snow?

Do we seek the gay rose on the storm-beaten cliff?
Do we look for the daisy on ocean's blue wave?
Do we seek for a smile on the pale face of grief?
Or the song, or the dance, on the brink of the grave?

Then return to thy slumbers, poor, impotent lyre!
For thy chords, damp'd by sorrow, no sounds can impart,
But the low, broken murmurs, which harshly expire
On the ear, and give pain and distress to the heart.

To the harp of the Lord, in the hands of the seer,
While its harmony flows from Mount Zion, I turn;
And the griefs of my soul fade away, while I hear
The loud song's breathing torrent,—the tidings that burn.

For the song and the tidings are not of the earth;
But they tell of the future, so holy, so bright;
Of the old age of time, and eternity's birth;
Of the day, pure and endless, that knows not a night;

And they tell of the trump which arouses the dead,
And the judgment-seat's dreadful enrapturing hour,
When the earth and the heavens like a vision have fled
From the face of their MAKER, who comes in his power!

And they tell—O unspeakable!—What do I see?—
When the path of our journey through life has been trod,
What awaits us, Maria?—What waits you and me
In the doom of mankind, and the triumph of GOD?

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from page* 241.)

Thursday, July 17.—This morning, as I went to my breakfast, I passed the kitchen, and had the pleasure of seeing, in all his glory, the most important personage in France—I mean the *cook;* his red cap and white apron were exactly in the style in which I had often seen him represented in pictures. He was jabbering and gesticulating, in a peculiar manner, over a table of mutton chops, calves' heads, livers, kidneys, sweet-breads, and a multitude of other viands. Some boys were passing strings of fat pork through the lean part of some kind of meat; and others were engaged in divers operations upon eggs. I understand that one of the underlings of *Monsieur* the cook, does little or nothing else, during his whole life, but beat the white of eggs into froth. The bread and butter here is excellent; and my tea is, I think, better flavoured than it was in England. This I did not expect, as coffee is the beverage in which the French are said to excel.

My English friend took a place for his nephew and myself in the *Diligence* for Rouen, the capital of Normandy, and soon after breakfast we all set off together. The Diligence is a name applied to all the ordinary stage-coaches in France: and of all the machines in the shape of a four-wheeled carriage it is the most extraordinary. The body is a long, heavy, awkward kind of box, divided into three compartments. The front room, which is the most genteel because it is the most expensive, is called the *coupé*, the middle the *intérieur*, and the back room the *rotonde*. The horses which dragged this machine along were sometimes nine, and never less than five in number; they were fastened to it with old ropes and thongs of rusty leather. We had in all seventeen or eighteen passengers, not reckoning dogs, which are very important characters in this country. As the day was very pleasant, I took my seat on the top, with a man called the *conductor*, whose duties are the same as those of the *guard* in England. The postilion, in a laced jacket, high boots, and a glazed hat, cracked his whip in a remarkable manner, so as to produce a kind of horrid musick—and away we went.

Thus I commenced my travels in France.

After leaving Dieppe we ascended a hill, from the top of which, behind us, we had a good view of the town and harbour; and before us there was spread out an immense plain, through which the road passed between long rows of a dwarf kind of apple trees, from which a harsh kind of cider is manufactured: no hedge or fence was any where to be seen. As might have been, and no doubt was anticipated, the first incident which occurred, was the breaking of some part of our harness. From habit the horses stood still, the postilion dismounted, and the conductor descended from our elevated position by a kind of rope ladder. Matters were soon adjusted for another fracture, and away we rolled again, at the rate of four or five miles an hour. For a while, I was a good deal amused with the novelty of the scene around me—with the Norman women, in their high caps, riding in *panniers* on asses—the number of peasants returning from market, in long, heavy kind of carts, like great hen-coops—shepherds with dogs tending their flocks—and boys and girls sitting by the road side with a pig, or a sheep, or a jackass in a string, to prevent any encroachment upon the neighbouring pastures, while they cropped the grass along the edge of the road. Here and there a fine chateau was seen through an avenue of trimmed trees, of various shapes; and still more widely scattered some miserable towns were visible. Some large houses by the road side seemed entirely deserted; and many, roofless and in ruins, afforded a wretched shelter to miserable looking inhabitants. The general aspect of the country appeared fertile. I noticed a kind of plant cultivated in abundance, and which, I was told by the conductor, was the *Coleza*, from which the common people make their oil, used for light. Whenever the Diligence stopped at a post-house to change horses, we were beset with beggars in abundance, and of every variety—some were maimed, some idiotick, and some paralytick—indeed, every kind of human infirmity and distortion, made its appeal for relief and compassion. The spectacle was often disgusting, and always exceedingly annoying. The only business of these beggars seemed to be, to wait the arrival of the Diligence. In England I had seen a good deal of mendicity, but here it is much more excessive. I cannot tell how many times our *ropes* or harness broke, between Dieppe and Rouen; for after a while we became, like the horses and the postilion, quite used to it. I was going to say that we scarcely ever looked at the driver, but we found him repairing some accident—knotting his whip, mending his saddle or bridle, or knocking some part of our unwieldy machine with a stone picked up in the road.

We approached Rouen through a long and grand avenue of trees, from the branches of which ropes were extended across the road, at regular intervals, suspending in the middle large lamps. The river Seine now came into view, and as we rumbled over the paved road along its banks, between heaps of bales and long tiers of barrels, I was astonished at the vastness of the commerce, which must be carried on at this place. The postilion now cracked his whip with great fury, and we rattled through narrow, dirty streets, turning many short corners with inconceivable nicety, and at last stopped in the court-yard of the Hotel de France.

After dining with quite an English party at the table d'hote, I set off with my travelling companion, the young collegian, to explore the town. The houses and the streets seemed all dirty, inconvenient, and old fashioned; and such "a compound of villanous smells" saturated the air, that we were literally

taken by the nose, at almost every step. It has with justice been remarked, that although the French are delighted with perfumes, yet they pass without notice the most detestable odours. Who would think that a people who have fifty different sorts of fragrant snuffs, and who are devoted to essences and scents, could inhabit the streets of Rouen.

We directed our way to the famous old cathedral, built, it is said, by William the Conqueror. There was a very good view of the front of this noble pile from an open space before it, but occupied by a noisy tribe of market women, chattering and giggling at a most discordant rate. The front of the cathedral, I think, exceeds, in the richness of its tracery, even that of York Minster itself. There seems to have been two towers to the building, but one is now in ruins. Some say this was destroyed by lightning, and others that it was never finished. As we stood admiring, we were beset with a host of beggars, old and young; and for protection we hastened into the church, where they are not suffered to enter. The transition from the noise of the street to the silence and dampness of the cathedral was peculiar—it seemed like entering a tomb. Along the walls, and between the columns that support the roof, there are a number of small chapels, dedicated to different saints. In some of them were lonely devotees, kneeling before a crucifix; and in others, the slow and measured movements of the priests, before three or four dim tapers, called to my mind the mysterious spells of the alchemist and astrologer. Every thing about this fine structure is dirty, neglected, or in ruins. In the middle aisle there is an immense heap of old, ragged, rush-bottom chairs, fifty or sixty feet square. These look more like the rubbish of an auction store, than the furniture of a church. Any one who wishes to sit down, must pay two sous for one of the chairs, to a woman who stands for this purpose near the heap. On the walls there are some tolerable pictures, and in the windows some richly coloured glass.

From the cathedral we went to the Abbey of St. Ouen, remarkable for its beautiful spire; but, after knocking loud and long at one of its portals, we were obliged to leave it without gaining admittance. On the opposite bank of the Seine there is a little town called St. Sever; this is connected with the city by a fine stone bridge, something like the Waterloo bridge at London. The promenade along the quay is quite interesting; the bustle of business, the fine range of stone ware-houses, give some indication of the commercial importance and great opulence of the city of Rouen. We now ascended the high hill of St. Catharine on the outside of the town, and enjoyed a very fine prospect of all the neighbouring scenery—the quiet, rural, and fertile valleys on one side, were strikingly contrasted with the hum of commerce, and the vast ranges of wood, and stone, and mortar of the city. The double towers of the old cathedral, and the graceful spire of St. Ouen, appeared far above surrounding objects, in majestick and beautiful proportions. Among other distinguished personages, Rouen is celebrated as the birth place of the romantick and unfortunate Joan of Arc. Southey's dull poem, founded on the incidents in the life of this wonderful heroine, was fresh in my recollection. We passed a statue to her memory, during our wanderings. Besides the things which I have noticed, I visited many other places worthy of observation. Some travellers say that it is worth while to visit France were it only to see Rouen—This is not my opinion.

The chamber in which I write is in true French style. My table is a slab of marble, the floor is paved

with tiles, and without a carpet; the walls are lined with looking glasses, the bed is placed in a niche, is stuffed with loose wool, and has a flashy curtain before it.

Friday, July 18th.—Early this morning, I again scrambled, in company with the young collegian, to the top of the Diligence, with the exhilarating expectation of being in Paris before night. My English friend told me we were unfortunate, in not being able to get seats in the Diligence which goes by the *lower road* to Paris; but as I have heard that it is not more interesting than that from Dieppe to Rouen, I do not believe that much was lost. After riding some few miles, the Diligence stopped at the foot of a long hill; we all descended, and walked by a comparatively short path to the top, which the stage reached by a circuitous and zig-zag rout, about fifteen minutes afterwards. On the top, we enjoyed what is said to be one of the finest prospects which France affords. Villas and towns, which are only tolerable at a distance, were beautifully spread out at our feet, surrounded with all

"The pomp of groves and garniture of fields."

But there was another sight which seemed quite as interesting to most of us—it was a little open hut, in which a table was spread with bread and milk, and eggs, and fruits. All the beauties of nature and art vanished, before "these dull realities of life." A long walk, a bracing air, and a keen appetite, rendered this primitive breakfast peculiarly grateful. The arrival of the Diligence put a sudden termination to our repast, and then we rolled along in it for hours, without meeting any thing worthy of notice. We dined at an inconsiderable town, the name of which I cannot spell. The table was plentifully furnished, with hot soups and highly seasoned ragouts—our conductor was the head man, or *Beau Nash* on the occasion, though he dined and officiated with his hat on.

Till you get within a few leagues of Paris, there is on this route absolutely nothing worth seeing, in my opinion, though I know I differ in this respect from others. I think I never before travelled an equal distance, without meeting with more to gratify or amuse. The road, for many miles, is exceedingly rough, being paved with a large kind of pebble, and the unwieldy vehicle rumbled and jolted over it, so as almost to shake one's life out. As we approached the capital, the population, which was all along quite sparse, did not seem much to increase; but now, large plantations of the vine, and various kinds of culinary vegetables, lined both sides of the fenceless way. I cannot tell why, but I had always connected something beautiful and romantick with a vineyard; and judge of my disappointment, when I found it to resemble an ill-looking tangled pea patch. One of our corn fields, even in autumn, is infinitely more pleasing to the eye. On an elevated spot, we caught a view of Paris, about seven miles distant. The forest of St. Germain, spreading out far to the right, the hill of Calvary, more in front, and the square towers of Notre Dame, immediately before us, formed a fine prospect indeed; but the prospect of soon getting out of the vile Diligence, was to me much the most gratifying. We entered the capital of France through the Champs Elysées, which is by far the most agreeable and imposing approach. We passed round a magnificent triumphal arch, commenced by Napoleon, and through which he intended to enter the city, after conquering the Russias. All around me, was now full of life and novelty. The curtains of the night were just falling, and the rich groves of tall trees on both sides of the road, began to sparkle with thousands of variously coloured

lamps. Numerous companies of men, and women, and children, were seen in every direction; some dancing to musick, and some lolling on chairs, enjoying the cool of the evening. We next passed the garden of the Thuileries, with its fountains, and statues, and groves, where crowds of well dressed ladies and gentlemen were rambling or reposing: this truly completes the triumph of external show and worldly enchantment, of which this city boasts. The spell, however, was of short duration; for soon the Diligence turned into narrow, dark, and dirty streets, where the horrible odours, the discordant cries, and the numberless other disagreeable accompaniments of a large French town, entirely dispelled the magick of my first agreeable impressions.

It was now quite dark, and when or where the Diligence would stop I could not tell. At last, two immense doors were opened, in a wall before us; we drove in, and then they were closed upon us and barred. My English companion told me we were now in the Royal Messagerie, where all the Diligences that arrive in Paris are obliged to stop, and where the officers of the police examine the baggage. For confusion, dirt, odour, and jabbering, nothing can exceed the Messagerie Royal. With the key of my trunk, I gave to the police officer, as my friend directed, a small fee, and all my concerns were soon adjusted. The cards of fifty different hotels were thrust into my hands, and when I could grasp no more, they were placed on my hat and cloak. I took every thing as coolly as possible; and bidding my friends good bye, I had my luggage taken to the Hotel de l'Interieur, to which place I had been recommended by my American friends, when in London.

In a state of much excitement and fatigue, I seated myself on a splendid red velvet sofa, which formed part of the magnificent furniture of my apartments, and resolutely determined, for it required an effort, not to stir out till to-morrow. The emotions which I have felt at the little I have already seen of this great capital, have been of a strong, mixed, and opposite nature. I was astonished and overpowered with the gaiety and magnificence of the Thuileries, and disgusted and disappointed with the narrow, dirty, and thronged passages, through which I have been conducted to this charming and retired apartment. This contrast between grandeur and meanness, excessive gaiety and extreme misery, cannot fail to strike every stranger; but more especially a traveller from our own happy Republick. Though wearied with my long journey, I was not much disposed to sleep. My mind reverted to the sanguinary excesses and unparalleled cruelties, some of them committed, perhaps, in this very chamber, during the Revolution, or reign of terror; and when I sunk to sleep, the blood of the great Lavoisier seemed streaming before my eyes from the horrid guillotine.

(*To be continued.*)

PROPOSALS FOR THE EMENDATION OF THE SCRIPTURES.

(*Continued from p.* 245.)

The next person who claimed the attention of the angel was a tall, portly, and respectable Baptist minister. With suitable reverence he bowed, and proceeded in the following manner:—"It is not my purpose, angelick spirit, to detain you long. What I would have urged on other points has been already anticipated by my Calvinistick brother. But there is one subject on which I, and the considerable number whom I represent, differ from all the rest of the Christian church. We entirely disapprove of infant baptism, and think

that no one has a right to the sign and seal till he has received the thing signified. Now the additional request which we have to prefer is, that a positive prohibition to baptize infants should be introduced into the New Testament Scriptures. This, I would humbly submit, is the more necessary, because those who are in error on this point urge, and with a measure of plausibility, that the task of pointing out such a prohibition lies *on us;* the sign and seal of the covenant of grace having been administered by God's express command to infants in the visible church, from the time of Abraham till the coming of our Lord. Now, say they, if there be no command in the New Testament to discontinue this act of grace in the visible church, the natural inference is, that it was designed to be continued. And then, moreover, the reasonableness of our request will further appear, by recalling to your mind that the truth which we hold respecting infant baptism was not brought to light till sixteen centuries after the day of Pentecost; so that our opponents have the practice of the primitive church, from the apostolic age until then, wholly on their side. We submit, therefore, that it would greatly help to set the question at rest, and promote the peace of the church, if a few lines were added to the New Testament, declaring infant baptism to be contrary to the will of God. I have nothing more to say."

An aged quaker, with a hat of many shapes, and a countenance remarkably benign, now walked slowly towards the hill. He neither moved his body nor his hat, but at once began: "Heavenly friend, I am a man of few words, and therefore thou needest not fear I shall detain thee long. The body to which I belong respect without overvaluing the scriptures. I have come forward chiefly to express my regret that any Christians should think it necessary, either to alter or add to the sacred records, and to declare my conviction, that if all my Christian friends would cultivate more than they do *the light within*, they would see less reason to wish to disturb the Divine oracles. At the same time, however, I will add, that even *we* should be as well pleased if those passages which relate to the *outward* ordinances of Baptism and the Lord's Supper were withdrawn. I thank thee for thy attention, and retire into stillness."

A way being now made, there emerged from the crowd a man of dignified appearance, who announced himself to be an orthodox doctor of the Church of England. With a respectful obeisance he commenced his address:—"It has been with the deepest concern that I have listened to the varying sentiments of those mistaken persons who have preceded me, in the important work to which you have invited us. I have seen in that variety a new proof (if proof were wanting) of the infinite evil of a schismatical separation from that apostolical church of which I have the honour to be a minister. While, however, I deplore these disastrous effects of the abuse of private judgment and unauthorized ministrations, I confess I am not wholly uninterested in the important question which has been brought before us to-day. I certainly feel disposed to unite in some of the requests which have been preferred, while I view others with the most unqualified abhorrence. I can by no means accord with my Roman Catholick brother, in pronouncing the Bible unfit for the general perusal of the people; and yet I do in a measure sympathize with him, in his fears of the consequences of that indiscriminate circulation of the holy book which is now taking place. It appears to me, that if a passage were inserted simply requiring, that the inspired volume should always be

accompanied with a copy of our excellent Common-Prayer Book as a corrective, that all apprehended evil would be prevented, and general good would be effected. And now permit me to add, that although it is no pleasure to me ever to be found according with any who do not worship in our establishment, yet I cannot but feel disposed to concur in the alterations, addition, and omissions proposed by the disciple of Mr. Wesley. The sentiments of all the rest of the speakers I denounce as utterly heretical. I have only further to express my earnest desire for the addition of a few lines to the New Testament, explicitly forbidding any to preach who have not been episcopally ordained, and declaring that all who dissent from our church can have nothing to trust to but the uncovenanted mercies of God." [And also two plain declarations; one to announce that the word *bishop* is not of the very same import with the word *presbyter*, but refers to a different and higher office; and the other, that there are three gradations of office established in the church of Christ by divine authority; namely, *bishops*, *priests*, and *deacons*.*] Having thus spoken, with a dignified bow he retired to his place.

A venerable clergyman, whose grey hairs and holy aspect attracted universal regard, now came forward, and with a respectful salute, thus addressed his celestial auditor: —"I also am a regularly appointed and most sincerely attached minister of the Established Church of England; and her doctrines, as contained in her Liturgy, Articles, and Homilies, and as set forth in the writings of her primitive reformers are, I trust, dearer to me than life itself. The chief reason that I thus highly value them is, because I perceive them to be so precisely in accordance with the written oracles of God. This fact has to-day been, in my estimation, abundantly confirmed, because I perceive that our formularies are open to the very same objections which have been brought by the various speakers against the scriptures themselves. The Roman Catholick may object to them because they assert the supreme authority of God's holy word, and protest against all the abominations of papal superstition. The Socinian, because they declare the eternal truths against which his blind and unhumbled reason revolts; the Arminian, because they uphold the doctrines of the Divine sovereignty, and of personal election, and the final perseverance of the saints; the Calvinist, because they maintain man's free agency and entire responsibility, and the blessed truth of universal redemption; the Antinomian, because they insist on the indispensable necessity of good works, and of personal holiness, as the fruit of faith; the Baptist, because they acknowledge infant baptism to be most agreeable to God's will; the Friends, because they recognise the ordinances, in the letter as well as in the spirit; the self-called Orthodox churchman, because they fully sanction the free circulation of the scriptures without note or comment, and because they do not, on the points referred to, concur with Mr. Wesley. In the name, then, of that part of our church who agree with me, and whom I represent, I humbly, but solemnly protest against every proposal which has been made, and earnestly implore that no alteration whatever may be made in those scriptures which were given by inspiration of God, and which are

* Presuming that the dreamer of this excellent paper might not have recollected the sentence here included in brackets, containing a wish which some who are wide awake are believed to indulge, the editor of the Christian Advocate has taken the liberty to supply the omission —giving this notice that the sentence is not in the paper as contained in the Christian Observer.

profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."*

Having thus said, he ceased, and, humbly bowing, retired. The celestial being now inquired if there were any other persons who wished to offer their sentiments; and, judging from the silence which followed that there were none, he looked round upon the multitude with mingled emotions of kindness and pity, not unmixed with wonder and displeasure, and was about to address them, when my little boy rushed into the room and awoke me.

OBITUARY NOTICE OF MRS. MARGARET C. FREEMAN.

Departed this life, Monday, the 27th of April last, in this city, Mrs. Margaret C. Freeman, relict of the Rev. Jonathan Freeman, late pastor of the United Presbyterian Churches, in Bridgeton and Greenwich, New Jersey.†

In the death of this estimable woman, it were only the commonplace of an obituary notice to say, society has lost an ornament, the church of God a worthy member, and a numerous family their centre and remaining head.

Mrs. Freeman was born at Goshen, Orange county, New York, in the year 1770. Her early life, though not marked with the distinguishing evidences of grace, was free from the levity and thoughtlessness usual in youth. Sedate, obedient to parents, attentive to the means of grace, she became, on her arrival at maturity, a happy follower of the Lord Jesus.

In the year 1793, she was joined in marriage to the Rev. Jonathan Freeman, then pastor of the church at Hopewell, in the state of New York. From that period till Nov. 1822, she sustained the delicate and responsible station allotted her, as the partner of a minister of Christ: and by grace she sustained it well. As a wife and mother, her memory is precious to those who now reap the fruits of her example and her household discipline. She was amiable, patient, conscientious. In seasons of most complicated and poignant affliction, she rose above her sex; often did she fulfil the part of a comforter to her companion, while sharing equally the same cup of sorrow. It was her privilege to share also, the friendship and love of the flocks committed to his care. And more than once she was the honoured instrument of healing differences, among those within the sphere of her influence. The office of a peace maker was ever the highest aim of her ambition; for that trait of character she was remarkable even in youth.

From the trying period when the Lord enrolled her among his many widows, though the firmness of her character remained unshaken, and her manners were not perceptibly affected, nature gradually withered. Within the last twelve months, increasing infirmities led her to hasten, with redoubled diligence, her preparation for the closing scene. A large proportion of her time was employed in fellowship with God her Redeemer. At length the summons arrived, preceded by only two days of severe illness; and she sunk peacefully into the arms of death; not to her the king of terrors.

* This last speaker no doubt represents the Editor and friends of the Christian Observer. They of course were to be represented as wishing for *no change:* and we are ready to say, that although we think they would be glad of a *little*, yet that they neither need nor desire *much*.—EDIT.

† Obituary, Vol. i, p. 119. Ch. Adv.

Reviews.

THE REVIEWERS REVIEWED.

(*Continued from p.* 255.)

The design we have had in view in the remarks made in relation to Timothy and Titus, was to prove, not that they were not *evangelists*, but that they were not *diocesan bishops*. Evangelists we believe they were. Are bishops of the Episcopal church such? Are they performing the work which Eusebius says belonged to evangelists? The resemblance between ancient and modern bishops, to say the least, is not very striking. We mean no offence. Their work is very different.

In regard to ecclesiastical superiority, we can furnish our Episcopal brethren with clearer premises than can be found in the case of Titus, or in that of Timothy. We refer to the apostles. They had unquestionably ecclesiastical superiority. No Presbyterian will venture to deny this fact, to which all uninspired antiquity, and scripture too, bear explicit testimony. But what will follow? Are diocesan bishops successors to the apostles in their extraordinary powers? The pope indeed claims to be the legitimate successor to Peter, the prince of the apostles, and exercises powers which even Peter dared not exercise. But our Episcopal brethren are more modest in their pretensions than his Holiness of the *mother* church; they only claim for their bishops the honour of being successors in office to Timothy and Titus. But on what ground? If from the fact that the apostles had pre-eminence in the church, and unquestionably exercised authority over all presbyters, it does not follow that modern bishops possess the same pre-eminence and authority; how can it follow from the fact of Timothy and Titus having ecclesiastical superiority, that diocesan bishops are entitled to the same superiority in the church? This question cannot be settled in their favour by an appeal to the scriptural import of the official name *bishop;* for we have shown, and our Episcopal friend admits it, that a presbyter is called a bishop. But will it be said that Titus and Timothy ordained elders and deacons, and charged elders to be sound in the faith, and rebuked offenders; and that these are acts of diocesan bishops, and consequently they are successors to those distinguished ecclesiasticks? This has been said; but said in vain. It is a *petitio principii*, a mere begging of the question in debate. We Presbyterian bishops lay claim to authority for doing all these things, in due season and manner. From the *simple fact* of ecclesiastical superiority, possessed by Timothy and Titus, it can never be proved, on scriptural principles, that diocesan bishops have a divine right to the pre-eminence they claim in the church of God.

What cannot be established on scriptural ground, the Reviewer attempts to establish on the testimony of the Fathers. To take up the testimony of each one and discuss it at length, would protract these remarks far beyond the limits that could be allowed in the Christian Advocate. Instead of such a tedious review, we shall present the reader with an extract from Dr. Dwight's 151st sermon; and we the rather make this selection, because the Episcopalian writer, by misrepresenting the late President of the New Haven College, has endeavoured to press him into his service. The misrepresentation will be noticed and corrected in its proper place.

The extract is this:—

"1. *No testimony from the Fathers can give divine authority to any institution whatever.*

"The Fathers are merely human

witnesses, and are to be regarded with no more confidence, than any other human witnesses of equal credibility. *All things necessary to life and godliness, are given to us in the scriptures.* The testimony of the Fathers can, therefore, add nothing to what is contained in *them;* can set aside nothing; can change nothing.

"2. *The testimony of the Fathers is far from deserving the credit which is sometimes given it.* For,

"In the first place—*Those who have testified concerning this subject, have given erroneous testimony concerning other things.*

"*Irenæus* testifies that *Linus* was made bishop of *Rome* by *Paul* and *Peter;* and after him, *Anacletus;* and after him, *Clement.*

"*Tertullian* testifies that *Clement* was the *first* bishop of Rome, after *Peter.*

"*Eusebius* declares, that *Linus* was the first bishop of *Rome*, after the martyrdom of *Paul* and *Peter.*—Again; that *Peter* was the first bishop of *Antioch.*—Again; that *Enodius* was the first bishop of *Antioch.*

"*Jerome* declares, that Peter sat at *Rome* twenty-five years, until the last year of *Nero.* And again, that *Ignatius* was the third bishop of *Antioch*, after the apostle *Peter.*

"*Damascus*, bishop of *Rome*, asserts that *Peter* came to Rome in the beginning of *Nero's* reign; and sat there *twenty-five* years. *Nero* reigned but *fourteen* years; and, according to the united testimony of antiquity, put *Peter* to death.

"*Origen* says, that he had read in the works of a martyr, that *Ignatius* was the second bishop of *Antioch* after *Peter.*

"*Epiphanius* declares that both *Paul* and *Peter* were bishops of *Rome.*

"These instances prove, that the Fathers, however sincere, and however satisfactory their testimony concerning facts which passed under their own eyes, yet received traditionary accounts loosely; and both believed and recorded much of what took place before their time, without truth or evidence.

"Secondly, *The works of several of the Fathers have been interpolated, corrupted, and partially lost.*

"Concerning the Epistles of *Ignatius*, which are peculiarly appealed to in this controversy, *Mosheim* observes, that he esteems 'the authenticity of the Epistles to *Polycarp* to be *extremely dubious;*' and declares 'the question concerning all his Epistles to labour under much obscurity, and to be embarrassed with many difficulties.' Where there is so much uncertainty, a safe reliance cannot be placed for the decision of any point, not otherwise supported.

"3. *The testimony of the Fathers does not prove the distinction contended for.*

"Even the testimony of *Ignatius*, were it admitted, without a doubt, is alleged in vain for this purpose. The bishop *of whom he speaks*, is the pastor of a single church; the preacher, as well as ruler of that church; a man who performed all the duties of an ordinary minister. He exhorts *Polycarp* to preach; to see that the widows are not neglected; to know all his parishioners, even the men and maid servants; and to inspect at least every marriage. In his Epistle to the church at *Magnesia*, he speaks also of *their bishops in the* PLURAL NUMBER.

"*Clement* of *Rome* says, 'The apostles, knowing by Jesus Christ, that contentions would arise about the name, or on account of, the episcopate, or oversight of the church, constituted bishops and deacons;' the very language of St. Paul in his Epistle to the Philippians. He also uses the names, presbyter and bishop, to denote the same office.

"*Polycarp*, in his Epistle to the Philippians, says, 'Wherefore you must be subject to the presbyters and deacons.'

"And again, 'Let the presbyters

be full of piety; merciful to all; bringing back them that wander,' &c. In the view of *Polycarp*, therefore, the presbyters at Philippi, were bound to *govern* that church.

"*Tertullian*, reciting the ordinances of publick worship, and the government of the church, says, 'In all these things certain approved elders preside.'

"*Irenæus*, addressing the hereticks of that age, says, 'We challenge them to show *that* tradition, which was transmitted from the apostles by a succession of presbyters.' And again, 'It behoves us to hearken to those who are presbyters in the church; who, as we have shown, have their succession from the apostles; who, together with the succession of the *episcopate*, have received the certain gifts of the truth.'

"Bishop *Stillingfleet*, remarking upon this passage, says, 'What strange confusion must this raise in one's mind, who seeks for a succession of episcopal power over presbyters from the apostles, by the testimony of *Irenæus;* when he so plainly attributes both the succession to the presbyters, and the *episcopacy* too, of which he speaks.'

"*Firmilian*, bishop of Cæsarea, says, 'That in elders is vested the power of baptizing, imposition of hands, and *ordination*.'

"*Hilary* says, 'The presbyters were at first called bishops.'

"*Theodoret* says, that 'The presbyters of *Alexandria* ordained their bishops for more than two hundred years from the first planting of that church.'

"To these testimonies I shall subjoin a single modern one; that of *Mosheim;* who says, that 'in the first century the rulers of the church were called presbyters or bishops, which two titles are in the New Testament undoubtedly applied to the same order of men.'"

We are indebted to the Episcopal Reviewer for these extracts; for we should not have seen them, if the correction of his misrepresentation of Dr. Dwight, in regard to deacons, had not sent us the volume in which he discusses the subject.

We proceed according to our plan to expose the misrepresentation of Jerome.

In page 90 we meet with this passage: "Even Jerome, that very Jerome referred to as we shall presently see, by Dr. Janeway, informs us, that *imparity* in the ministry was introduced by the apostles themselves," &c. Here it is roundly asserted, that, in this passage, Jerome states that "*the apostles introduced imparity*" in the ministry; and yet, if the reader will examine it, he will find Jerome does not even mention the apostles. Besides, afterwards, in p. 92, having stated the argument of Dr. Janeway, founded on Acts xx. 17, 28, and Tit. v. 7, that is, the argument drawn from an interchange of names, to prove that a bishop in scripture is not superior to a presbyter; the Reviewer says, "It is no novelty; it is as old as Jerome, and not older; he first found it convenient to build upon a community of names." By his own admission, then, Jerome endeavours to prove from scripture that a presbyter is equal to a bishop; and in the quotation, as he gives it, this Father affirms that at first "the churches were governed by *a common council of presbyters:*" still, however, he will have it, that this able man nullifies his own argument, by testifying that the apostles themselves elevated bishops above presbyters. Jerome had more sagacity than this; and had the Reviewer given the passage fairly, the reader would have seen at once the open variance between this bold assertion and Jerome's language. The omissions, both at the *beginning* and at the *end* of the quotation, we shall present to the reader, and include in brackets the Reviewer's quota-

tion. Jerome is commenting on Titus i. 5.

"What sort of presbyters ought to be ordained, he (the apostle) shows afterwards,—"*If any be blameless, the husband of one wife*, &c., and then adds, *for a bishop must be blameless, as the steward of God.* A presbyter, therefore, is the *same* as a *bishop:* and [before there were, *by the instigation of the devil, parties* (our Reviewer translates studia *fancies*) in religion, and it was said among people (populis; this Latin word cannot mean only the Corinthian people; it refers to different people) I am of Paul, I of Apollos, but I of Cephas, the churches were governed by a *common council of presbyters.* But afterwards, every one thought those whom he had baptized were his own, not Christ's; it was decreed, in all the world, that one *chosen from among the presbyters*, should be placed above the rest, to whom should pertain the whole care of the church, to the end that the seeds of schism might be taken away.] Should any one think the judgment that a bishop and a presbyter are one, is not scriptural, but my private opinion, and that the one denotes age, and the other is a name of office; let him read the words of Paul, speaking to the Philippians: Paul and Timotheus, servants of Jesus Christ, to all the saints which are at Philippi, with the bishops and deacons, grace and peace be unto you, &c. Philippi is a *single city* of Macedonia; and certainly in *one* city there could not be *many* bishops, as they are now styled. But because they, at that time, called those bishops whom they also called presbyters, therefore he has spoken of bishops as of presbyters, without distinction. But this may to some appear doubtful, unless it be confirmed by another testimony. In the Acts of the Apostles it is written, that when the apostle had come to Miletus, he sent to Ephesus, and called the presbyters of that church, to whom he afterwards, among other things, said: '*Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you bishops, to feed the church of God, which he hath purchased with his own blood.*' Observe particularly how the *same* persons whom he calls the presbyters of *one city*, Ephesus, he afterwards styles bishops.—By these we design to show that *among the ancients*, presbyters and bishops were the *same.* But *by little and little* (paulatim), that the plants of dissentions might be torn up, the whole care was delivered to one individual. Therefore, as the presbyters know that they are, *by the custom of the church*, subject to him who is placed over them; so the bishops should know that they are, *by custom* rather than BY ANY REAL DIVINE APPOINTMENT, greater than presbyters."

The portions that precede and follow the *brackets* are omitted by the Episcopal Reviewer. Had he brought them together, as we have, no reader could be made to believe the bold assertion, that, in this very passage in which Jerome proves the *equality* of bishops and presbyters, he "informs us, that *imparity* in the ministry was introduced by the *apostles themselves.*" He no where in this testimony even *intimates* the change to have been effected by inspired men. So far from it, he appeals to their writings to prove *parity* of ministers. The change, he tells us, was *gradual*, BY LITTLE AND LITTLE, effected to heal division.

A similar omission we have detected in another quotation (p. 98), taken from Jerome's letter to Evagrius. "For at Alexandria, from Mark the evangelist down to* Heraclas and Dyonisius bishops, the presbyters always chose one from

* Not *up to*. Mark did not follow Heraclas and Dyonisius.

among themselves, and placed him in a higher station, whom they called bishop;" (mark the omission—it follows) "in the same manner as if an army should *make* their *emperor*, or the deacons should choose out of their own number one whom they knew to be industrious, and call him archdeacon." It seems this comparison of an army *making* an *emperor*, was not orthodox enough for insertion. It savoured too much of the agency of *presbyters* in making *bishops*. It is left out by our reviewer.

As the Episcopal writer has misrepresented Jerome, so he has misrepresented President Dwight. "So far," says he, p. 91, "from admitting ministerial parity, or subscribing to the opinion expressed by our author, that there was but one order instituted by the great Head of the church; Dr. Dwight remarks, 'the superiority of a presbyter to a deacon, both in *station* and *authority*, is every where disclosed in the scriptures.' And lest we should misunderstand what he means by a deacon, he expressly informs us, that he should 'be ordained by imposition of hands, and by prayer.'" Dr. Dwight then teaches that a deacon belongs to the ministerial office, and consequently that in his judgment Christ has ordained a MINISTERIAL *imparity*. It is strange how the Episcopal writer could so misrepresent the late president. In two of his preceding sermons, Dr. Dwight labours very successfully to prove *ministerial parity;* and in the sermon quoted, while he styles deacons officers of the church of Christ, he does not place them in the *clerical order*, and says expressly, "there is undoubtedly no warrant given to deacons in the scriptures to *preach*."* Dr. Janeway has not said "that there was but *one* order instituted by the great Head of the church;" he asserts that Christ has established but one order among the *clergy*. Dr. Dwight does not call deacons clergymen; he styles them officers in the church; and so would Dr. Janeway.

In return for the kindness of our Episcopal friend in preventing this misrepresentation of "an author, who," he says, "stands deservedly high in the estimation of Presbyterians;" we shall present an extract from Dr. Dwight's 151st sermon, p. 191, vol. 5, where he quotes, accurately, we believe, the language of authors, who stand "deservedly high in the estimation of" Episcopalians: "The celebrated *Hooker*, in his Ecclesiastical Polity, says, 'The necessity of polity and regimen in all churches may be believed, without holding any one certain form to be necessary in them all. And the general principles are such, as do not particularly describe any one; but sound forms of discipline may be equally consistent with the general axioms of scripture.' To this declaration agree *Bishop Stillingfleet*, *Dr. Edwards*, and others. *Dr. Raynolds*, Professor of Divinity in *Oxford*, declares, that 'all, who had laboured for *five hundred years* before his time, taught that all pastors, whether entitled bishops or priests, have *equal power and authority by God's word:*' and this he declares to be the common judgment of the reformed churches of *Switzerland*, *Savoy*, *France*, *Germany*, *Hungary*, *Poland*, *the Netherlands*, *Scotland*, and *England*. *Dr. Holland*, king's Professor of Divinity at *Oxford*, says, 'that to affirm the office of bishop to be different from that of presbyter and superior to it, is *most false;* contrary to *scripture*, to the *Fathers*, to the doctrine of *the church of England*, yea, to the very schoolmen themselves.' Bishop Burnet says, 'I acknowledge bishop and presbyter to be one and the same office.'

"An act of Parliament, passed in the reign of Henry 8th, has the

* Vol. 5, p. 261.

following words: 'Archbishops, bishops, archdeacons, and all other ecclesiastical officers, have no manner of jurisdiction ecclesiastical, but by, under, and from his royal majesty.' Accordingly Bishop *Burnet* says, 'The king gave bishops their power to ordain, or deprive ministers; to exercise ecclesiastical jurisdiction; and to perform all other parts of Episcopal function.'"

Two mistakes are committed by the Reviewer in regard to Mr. Flint. First, he is not, as affirmed, of Dr. Janeway's own religious communion; and secondly, contrary to the Reviewer's assertion, it is manifest, by his own confession in the close of the remarks quoted, that Flint is a friend to Episcopacy, p. 95. This writer is a *Unitarian;* and if he were to apply for the imposition of Bishop White's hands, and promise to write many more *laudatory* remarks on Dr. Cooke's performance, we believe the good old bishop would unhesitatingly refuse to admit him to Episcopal communion.

In the Biblical Repertory and Theological Review, our Episcopal friend will find an able review of this hasty production of Dr. Cooke, written by one of Dr. Janeway's own religious communion. The following extract will show what is thought of this new champion of prelatical Episcopacy and of his performance:

"It cannot be denied, indeed, that Dr. Cooke manifests some talent in the work before us. He evidently thinks with a considerable degree of clearness and vigour, and expresses himself, for the most part, in a neat, perspicuous and sprightly style. Yet he writes like a man who has just acquired some smattering of the subject which he treats, but is confident that he has explored it to the bottom. He is flippant, audacious, and hardly willing to treat with respect the opinions of those, even on his own side, who happen not entirely to coincide with him. In short, in perusing the volume, we have twenty times thought of a remark of Dr. Johnson, which we have somewhere met with, and which we quote from vague recollection. When it was observed to him that a certain lady had written very commendably on a particular subject,—'Why, yes, sir,' replied the caustick and unsparing critick, 'the book is well enough; but she reminds me of a certain domestick quadruped, who is exhibited as standing and walking on his hind legs: the wonder is, not that he does it *pretty well*, but that he does it *at all*.'

"Dr. Cooke in this work thinks proper to select, as the principal object of his animadversion, the reverend Dr. Miller, who, about twenty years ago, published two volumes of 'Letters on the Constitution and Order of the Christian Ministry, addressed to the members of the Presbyterian churches in the city of New York.' This gentleman he considers as the representative of Presbyterianism; and seems to be very desirous of fastening upon him some heavy charges of *misrepresentation, want of fairness*, &c. With what success, the impartial reader must judge. In the mean time, he takes as his own guide the reverend Dr. Bowden, who undertook, many years ago, to answer Dr. Miller; implicitly follows his allegations; copies his mistakes; apes his confidence; and, under the cover of his erudition, with a little additional patch-work, endeavours to pass himself off as a profound ecclesiastical antiquary. Truly, it is not a little amusing to see how plausibly a convert of *eight weeks*, with the aid of a little modest assurance, can contrive to appear. We cannot undertake to predict how far Dr. Miller may consider this redoubtable western assailant as demanding publick notice. We should imagine, however, that he would hardly think it worth his while to enter the lists with so humble a retailer of what has been much better said by others, and quite as often refuted by the advocates of Presbyterian parity, long before Dr. Cooke, or his file-leader, Dr. Bowden, had an existence. It is very certain that we should never have thought of giving the present article a place in our miscellany, if we had not been informed that some humble admirers of our author, with as little acquaintance with the merits of the controversy as himself, have indulged themselves in uttering many a premature boast, that his work could not fail of proving fatal at least to Dr. Miller's reputation, if not to Presbyterianism."

The limits of your miscellany, Mr. Editor, will not allow us to state our views of the nature of the sin of *schism.* We only say it does not consist in rejecting *diocesan Episcopacy.*

Nothing need be said in vindication of the remarks of Dr. Jane-

way on the *unity* of the church. They speak for themselves. It is perfectly plain, that the visible church is united in the manner he states; and it is also equally plain, that it is not amalgamated into one denomination: thus, in one sense Christians are united, and in another, they are not united.

Injustice is done to Dr. Janeway by the Reviewer, when he says, p. 101, "he does not think it comports with the zealous promotion of that prosperity (of his own church), to afford the least countenance to *one* at least of our distinctive principles." After giving his views on the question of amalgamation, he proceeds in his sermon to give utterance to his charitable feelings: "In the mean time," &c. p. 13. Does this look like a refusal to afford to his Episcopal brethren the *least countenance? He* does not repel *them*, but *they* repel him; at least those Episcopalians, who consign *him* and *all Christians throughout the whole world*, who do *not bow to prelatical Episcopacy*, to the UNCOVENANTED MERCIES OF GOD, and maintain that there can be NO COMMUNION WITH THE ADORABLE HEAD OF THE CHURCH, BUT THROUGH A DIOCESAN BISHOP.

JEFFERSON'S PAPERS.

(*Concluded from page* 251.)

Among Mr. J.'s Anas, (Vol. iv. p. 512,) the following article appears:

"Doctor Rush tells me that he had it from Asa Green, that when the clergy addressed General Washington on his departure from the Government, it was observed in their consultation, that he had never, on any occasion, said a word to the publick which showed a belief in the Christian religion, and they thought they should so pen their address as to force him at length to declare publickly, whether he was a Christian or not. They did so. However, he observed, the old fox was too cunning for them. He answered every article of their address particularly except that, which he passed over without notice. Rush observes, he never did say a word on the subject in any of his publick papers, except in his valedictory letter to the Governors of the States when he resigned his commission in the army, wherein he speaks of 'the benign influence of the Christian religion.'

"I know that Governeur Morris, who pretended to be in his secrets, and believed himself to be so, has often told me that General Washington believed no more of that system than he himself did."

As nearly the whole of this extraordinary article refers to an address made by the clergy to General Washington "on his departure from the government," and his reply to that address, we shall lay both these papers before our readers—The first we extract from the publications of the day; the original of the second, bearing the autograph signature of General Washington, is now before us.

To George Washington, President of the United States.

Sir,—On this day, which becomes important in the annals of America, as marking the close of a splendid publick life, devoted for near half a century to the service of your country, we, the undersigned clergy of different denominations residing in and near the city of Philadelphia, beg leave to join the voice of our fellow citizens, in expressing a deep sense of your publick services, in every department of trust and authority committed to you. But in our special character as ministers of the gospel of Christ, we are more immediately bound to acknowledge the countenance which you have uniformly given to his holy religion.

In your publick character, we have uniformly beheld the edifying example of a civil ruler always acknowledging the superintendance of divine Providence in the affairs of men; and confirming that example by the powerful recommendation of religion and morality, as the firmest basis of social happiness;—more especially in the following language of your affectionate parting address to your fellow

citizens—"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labour to subvert these great pillars of social happiness—the surest props of the duties of men and citizens. The mere politician, equally with the religious man, ought to respect and cherish them. A volume could not trace all their connexions with private and publick felicity. Let us with caution indulge the supposition that morality can be maintained without religion. Reason and experience forbid us to expect that national morality can prevail in exclusion of religious principles." Should the importance of these just and pious sentiments be duly appreciated and regarded, we confidently trust that the prayers you have offered for the prosperity of our common country will be answered. In these prayers we most fervently unite; and with equal fervour we join in those which the numerous publick bodies that represent the citizens of these states are offering for their beloved chief. We most devoutly implore the divine blessing to attend you in your retirement, to make it in all respects comfortable to you, to satisfy you with length of days; and finally to receive you into happiness and glory infinitely greater than this world can bestow.

WM. WHITE,	JOHN ANDREWS.
ASHBEL GREEN,	J. F. SCHMIDT,
WM. SMITH,	ROBERT BLACKWELL,
JOHN EWING,	WM. ROGERS,
SAMUEL JONES,	THOMAS USTICK,
WM. HENDEL,	ANDREW HUNTER,
SAMUEL MAGAW,	JOHN DICKINS,
HENRY HELMUTH,	J. JONES,
SAMUEL BLAIR,	JOSEPH TURNER,
NICOLAS COLLIN,	EZEKIEL COOPER,
ROBERT ANNAN,	MORGAN J. RHEES,
WM. MARSHALL,	JAS. ABERCROMBIE.
JOHN MEDER,	

Philadelphia, March 3d, 1797.

To the Clergy of different denominations residing in and near the city of Philadelphia.

Gentlemen,—Not to acknowledge with gratitude and sensibility the affectionate addresses and benevolent wishes of my fellow citizens, on my retiring from publick life, would prove that I have been unworthy of the confidence which they have been pleased to repose in me.

And among those publick testimonies of attachment and approbation, none can be more grateful than that of so respectable a body as yours.

Believing, as I do, that *Religion* and *Morality are the essential* pillars of civil society; I view, with unspeakable pleasure, that harmony and brotherly love which characterize the Clergy of different denominations, as well in this, as in other parts of the United States; exhibiting to the world a new and interesting spectacle, at once the pride of our country and the surest basis of universal harmony.

That your labours for the good of mankind may be crowned with success; that your temporal enjoyments may be commensurate with your merits; and that the future reward of good and faithful servants may by yours, I shall not cease to supplicate the Divine Author of life and felicity. GEO. WASHINGTON.

No one surely, on reading the preceding papers, will discover in them any evidence of the correctness of Mr. J.'s statement. If the clergy, in their consultation, had said what Mr. J., on the alleged report of Dr. Rush, makes them say, they must have been very ignorant, or very regardless of the truth. In General Washington's "valedictory letter to the governors of the states, when he resigned his commission in the army," we find—and we know that at least one of the clergy had then found—the two following passages—"The free cultivation of letters, the unbounded extension of commerce, the progressive refinement of manners, the growing liberality of sentiment, *and, above all, the pure and benign light of revelation*, have had a meliorating influence on mankind, and increased the blessings of society."—Again, in closing the letter, the General thus recognises the necessity of *divine influence*, in a fervent petition to Almighty God—"That He would most graciously be pleased *to dispose us all* to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacifick temper of mind, which were the characteristics *of the Divine Author of our blessed religion*; without an humble imitation of whose example in these things, we can never hope to be a happy nation." Here we find "the benign light of REVELATION," not only expressly mentioned, but represented

as having a meliorating influence on mankind, greater than all that is derived from the cultivation of letters, the extension of commerce, the refinement of manners, and the growing liberality of sentiment. This is a most important truth in itself; and it is truth which shows that General Washington's creed and system of action, in relation to morals and religion, were the very antipodes to those of all such men as Mr. J. and Governeur Morris. Yet Washington, forsooth, is to be identified with them—with them who disbelieved and reviled revelation, and most impiously imputed to it an influence in the highest degree malignant. The General, too, speaks explicitly of the "Divine Author of our blessed religion," and of "an humble imitation of his example," and of God's "disposing us to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacifick temper of mind," which characterized the Saviour. Where, we ask, among all the writings of the whole tribe of infidels shall we find any thing like this—unless, perhaps, in penning something intended to serve a momentary political purpose, and then to be sneered at afterwards; like Mr. J.'s proclamation for a fast in Virginia, at the commencement of our revolutionary war, to which we have already called the attention of our readers. Gen. Washington was no hypocrite—By no one trait of character was he more distinguished than by his love of truth, and an undisguised and inflexible adherence to its dictates. He never would have spoken of divine revelation, and of our blessed Saviour, as he did, if he had not sincerely believed in the truth of the one, and the divinity of the other.

It so happens that we can speak from personal knowledge of the foregoing address to President Washington, and of his answer; and can also probably state the circumstance out of which Mr. J.'s *Ana* article, now under consideration, has been manufactured. It was a trifling error, in comparison with many that Mr. J. has shown us that he could commit, if he used the misnomer of Asa Green for the name of the present editor of the Christian Advocate. Be that as it might, the editor's name is the second which appears in the list of those who subscribed and presented the address—the brief history of which we are able to give, not merely from memory, but by the help of a diary kept at that time, and continued to the present. On the 1st of March, 1797, three days before General Washington left the presidential chair—alas! we fear we shall never look on his fellow again—the clergy of different denominations in the city and vicinity of Philadelphia, held a meeting for the purpose of addressing him on that interesting occasion. In this they did no more than was done by associations of citizens of almost every description —Not to have done it, would have been considered at that time as a censurable omission; yet the doing of it was, we are confident, a pleasant duty to every individual concerned. At the first meeting a committee, consisting of the first three individuals whose names are exhibited in the list, was appointed to draught an address; and the address itself was penned by the hand which now writes. Whether any alteration was made in the first draught, by the other members of the committee, is not distinctly recollected, but it is believed that there was none; or none that in any degree changed its bearing. On the 2d of March the committee waited on the President and furnished him with a copy, to enable him to prepare his answer. On the 3d, the day before he ceased to be President of the United States, the clergy went in a body and presented their address in form, and received the answer which is before the reader. In the "consultations of the clergy" on this occasion, it is

our belief that not a single syllable was uttered importing that the President had "never on any occasion said a word to the publick which showed a belief in the Christian religion." Any such allegation, as we have shown above, would have been palpably false, if it had been made; and by the writer, as already intimated, it was known then, as well as now, that on leaving the command of the army, the General had used the language which we have quoted from his letter to the governors of the several states. We have, with a view to what we now write, conversed with the venerable Bishop White, whose name is the first on the list, and who was one of the committee, and he has assured us, that he has no trace of recollection that any thing was said in the two meetings of the clergy, relative to the neglect of the President to declare his belief on the subject of divine revelation: And the address shows, beyond controversy, that nothing was said "to force him at length to declare publickly, whether he was a Christian or not."

It is however true, the foregoing statement notwithstanding, that although President Washington had, in numerous publick acts, recognised, in the most pointed and impressive manner, the government and providence of God, and in his farewell address, a part of which was quoted by the clergy, had spoken of the influence and importance of religion, in such a manner as neither Mr. J. nor any other infidel ever *seriously* spoke, yet he had not during his administration used such explicit language in regard to divine revelation, as he used when he resigned the command of the army. It is also true, that in penning the address, it was in the mind of the writer, (he knows not that it was in any other mind,) that a full and fair opportunity should be given him to speak, on leaving the chair of state, as he had spoken on quitting his military command, and that the address was framed with some reference to this object. It is in like manner true, that General Washington did not see proper to do what the writer of the address hoped he would do; that the writer, also, regretted this omission, and regrets it still; and that in conversation with his friends he has occasionally mentioned the facts which he now states. He has not, indeed, the slightest recollection of having ever named them to Dr. Rush; but as he had the honour of an intimate acquaintance with that gentleman, he does not question that he repeated the facts to him; and that the Doctor mentioned them in some conversation had with Mr. J.; and that the facts, after being treated *philosophically* by Mr. J. produced this *article*, which, like certain chemical compounds, differs essentially in its inherent qualities from the original ingredients. The writer of the address most assuredly never did think, or say, that General Washington was an infidel; but he has said, and he says now, that it would have given him much gratification, if that great man had thought proper, during his presidency, or at its close, to speak out *again*, as he had once spoken before—spoken in such a manner as not to permit the enemies of revealed truth to use even his silence, for the vile purposes for which they now endeavour to employ it. What were the considerations which induced him to be reserved on this subject we know not. The greater part of his administration was passed during the period of the French revolution; of any hostility, or any friendship to which, after it had reached to a certain point, General Washington most sedulously endeavoured to keep both himself and his country from every appearance; and the hostility of that revolution to every thing professedly Christian,

is known to have been open and virulent. The General was a regular attendant on the publick worship of God; he showed the utmost respect to all the Christian institutions of his country; he recognised all the great principles of natural religion, repeatedly, publickly, and emphatically; he called the whole nation, by a publick proclamation, to solemn acts of devotion; he inculcated, in opposition to the false philosophy of the day, the impossibility of preserving pure morals without the aid of religion; he had once publickly and explicitly avowed his belief in divine revelation; he had constantly acted as infidels never act; and even in his answer to the clergy, he wrote as neither Mr. J., nor any of his unbelieving fraternity would have written. Perhaps he thought that this was going as far as the proprieties of his station, in the peculiar circumstances in which he was placed, required or permitted him to go. Nor are we unapprized that there are men, of whose belief of Christianity no doubt exists, who think that President Washington acted, in the matter here contemplated, exactly right; and that it must be attributed to our clerical views and feelings that we should wish him to have gone farther. Be it so—We do wish he had gone farther; we give it as our decided opinion, that every Christian man, whatever be his station or his circumstances, ought so frequently and explicitly to recognise his Christian faith and character, as not to leave to the enemies of his Saviour, any plausible opening for their false surmises and suggestions. But because we so think and speak, are we to be represented as saying, or insinuating, that every man, or any man, who thinks otherwise—and above all, that President Washington, because he differed from us in this opinion, must be set down as an unbeliever in divine revelation? The absurdity and injustice of such a representation is too monstrous to need further exposure.

We think we ought not to close our review of these volumes, without a distinct notice of the great solicitude manifested by Mr. J. to keep his opinions and feelings on the subject of religion from the publick, while he lived; and yet that he should take effectual measures, that those opinions and feelings should be known and have their influence, after his death. It is clear that he dreaded to meet the consequences of a publick avowal of his sentiments, on this side the grave; and yet that he possessed such an inveterate hatred to revealed truth, that he could not be content to leave it unassailed, when he should be secure from the just resentment of its friends. This was, in our estimation, a combination of cowardice and malignity; and it has strongly reminded us of the caustick remarks uttered by Dr. Johnson, when Lord Bolingbroke's posthumous works made their appearance, by exactly the same course of procedure. We shall not repeat the remarks; they may be seen in Boswell's Life of Johnson. But as Mr. J.'s ruling passion was manifestly the desire of reputation and the love of fame, why did he not recollect that these might be lost after his decease, as well as before it? Or did he expect that the speedy and universal prevalence of Unitarianism, which he predicted, would save him from reproach? Whatever were his calculations, he has left a monument of his blasphemous impiety, which we are satisfied will cause his memory to be held in abhorrence by every American Christian, to the end of time. The love of their Saviour by all his genuine disciples is supreme—it can have no rival. The Christian can neither resign it, nor modify it, from a regard to a political party or a patriotick favourite: and after the publication of these papers, the Christians of our land (comprising, be-

yond a question, a majority of its talent and influence) will never hear the name of Jefferson, without such an association of it with his hatred of Christianity, as will sink him immeasurably in their estimation. In the close of a letter to Mr. Madison (vol. iv. p. 426) he says—"To myself you have been a pillar of support through life. Take care of me when dead." We verily think Mr. J. has left a hard and impracticable task to his friend. Not all the talents of Mr. Madison, great as we admit them to be; nor all the learning and eloquence of Unitarians, imposing as they certainly are; nor all the lauding and birth day celebrations of party politicians, however eminent in station, will be able to form "a pillar of support," which will durably sustain the reputation of the reviler of Christ and his cause—"The memory of the just is blessed; but the name of the wicked shall rot."

In the first part of our review, we expressed the opinion that the reputation of Mr. J. would have been consulted, by the suppression of more than a fourth part of this publication. We have since had opportunity more carefully to inspect and consider the work in its general spirit and tendency, and to hear the opinions relative to it of a number of Mr. J.'s decided political friends. That opinion is—and it coincides with our own—that more than one half of these papers ought to have been destroyed by his grandson, out of regard to the memory of his progenitor; even on the supposition that he had received from that progenitor a *command* to publish the whole. We are not bound to do an irreparable injury to the *character*, any more than to the person, or property, of those we love, because they command it. Real affection, in every such case, is best demonstrated by a firm refusal. One gentleman, of no inferior station or erudition, while he avowed to us his attachment to the political party of Mr. J., gave it as his unequivocal opinion, that not more than one volume of these papers ought ever to have seen the light—in place of the four, which his legatee has published. Besides all that is offensive on the topicks of religion and morals, there is such a manifestation of irritable feeling against his political rivals and opponents, leading him to misrepresentations of character and motives, and the notice and magnifying of trifling incidents, as is altogether unworthy of a philosopher and statesman—unworthy indeed of any man of conscious integrity, and of a firm and liberal mind. But the book as it is, we know is calculated to favour the infidel efforts and combinations of the day against the institutions, plans and operations of the friends of true religion; and we fear that the publisher had no reluctance that such should be its effect, especially as this circumstance would ensure for it a more immediate and extensive sale. It only remains, therefore, that so far as christian influence prevails, the book should be excluded from every library both publick and private. It contains a mass of moral pestilence, which, if it has come unknowingly and unexpectedly, as we doubt not it often has, into the hands of Christians, they ought, without regard to pecuniary loss, to consign to the flames; and not leave it to poison fatally the minds of their children, or other unsuspecting and unguarded youth. If no Christian would, for the universe, take the responsibility of being the author of such a work, surely no one can be innocent who gives it circulation—nay, who does not use all lawful and practicable means to prevent the inconceivable injury which it is calculated to produce—to produce both to the temporal and eternal interests of every reader whose mind is not previously established in the love of sound principles, and the belief of revealed truth.

Literary and Philosophical Intelligence, etc.

Bazars of Constantinople.—The bazars and bezesteins of Constantinople are very extensive; a day would scarcely suffice to walk through them all. Some of them are merely open streets, but the greater part are lofty vaulted cloisters, lighted from the roof, and closed, when the hours of business are over, with iron gates. Each trade has its particular quarter, and each of the many nations which are collected at Constantinople, has certain trades assigned to it by ancient use and prescription. Those low-fronted shops, without glass in the windows, and with a shutter falling half down, and serving in the daytime to place the wares upon, which are now fast disappearing from our English towns, are the true representative of the stall of a Turkish artificer. On this shutter he sits at work, and though his tools are very rude and inferior, he uses them with great dexterity. As he sits cross-legged his bare feet are quite at liberty, and habit has made them as useful to him as a second pair of hands. I have often stood to admire the skill with which a Turk, with no other instrument than a very long gimlet, which he turned rapidly by means of a bow and catgut, would bore the tube of a pipe through a cherry or jessamine stick, perhaps more than six feet long. The pipe bazar is a favourite place of resort; and many a Tartar and Janissary may be seen there looking wistfully into the glass cases which contain the enamelled amber. The Tusuk bazar (the Paternoster row of Constantinople) is well worth visiting; several hundred scribes are to be seen there employed in copying; and even those persons to whom the Eastern character is not legible, may still admire the neatness and beauty of their manuscripts. The Koran, with its commentators, is the chief object of their labours, but they condescend sometimes to fancy works, and the little illuminated almanacks which are to be bought in this bazar, are not without elegance. The workmen of Constantinople excel too in embroidering on cloth or leather with gold and silver thread; but their designs, though rich, are unvaried; and, whether owing to pride or indolence, they have not the faculty of working correctly after a model. A large bazar is appropriated to the sale of Cashmere shawls; and another to the embroidered silk handkerchiefs which are made in the harems, and are sometimes very rich and beautiful. The Misr Tcharchi, or Egyptian bazar, is occupied by drugs and spices from the East, and a neighbouring quarter is devoted to the sale of confectionary, an article of great consumption in the Levant, and which is to be found in the greatest variety and of the best quality in the metropolis.—*Fuller's Tour in the Turkish Empire.*

The French journals speak of the results of the honourable enterprise of M. Champollion the younger, who has just returned from Egypt after twenty months absence, as highly numerous and important. This traveller has brought with him a collection of 1500 designs, the greater part coloured, relating to a multitude of subjects, historical, religious, and civil. The notices they give of the domestick life, arts, and manners of the Egyptians, are said to be almost complete. Among them are views executed on a large scale, giving, it is said, a just idea of the magnificence and vastness of Egyptian architecture. M. Champollion has collected a multitude of authentick facts illustrating the history of the most ancient periods. In the mean time, he has not neglected the interest of the museum entrusted to his charge. Many choice articles have been added to the royal collection. Several chests of antiquities have already arrived in Paris, and the Astrolabe is to convey from Toulon to Havre the monuments of great bulk, such as the sarcophagi, basreliefs, and the Egyptian and Greek mummies. Among the articles brought home by M. Champollion, is a bronze statue inlaid with golden ornaments. A series of zoological subjects is also mentioned, copied by the traveller from one of the most ancient tombs of Egypt.

Centre of Gravity in the Human Body.—When a man walks, the legs are alternately lifted from the ground, and the centre of gravity is either unsupported, or thrown from one side to the other. The body is also thrown a little forward, in order that the tendency of the centre of gravity to fall in the direction of the toes may assist the muscular action in propelling the body. This forward inclination of the body increases with the speed of the motion. But for the flexibility of the knee-joint, the labour of walking would be much greater than it is, for the centre of gravity would be more elevated by each step. The line of motion of the centre of gravity in walking deviates but little from a regular horizontal line, so that the elevation of the centre of gravity is subject to very slight variation. But if there were no knee-joint, as when a man has wooden legs, the centre of gravity would move so

that at each step the weight of the body would be lifted through a considerable height, and therefore the labour of walking would be much increased.—*Cabinet Cyclopædia.*

Thickness of a Soap Bubble.—Newton succeeded in determining the thickness of a very thin laminæ of transparent substances, by observing the colours which they reflect. A soap bubble is a thin shell of water, and is observed to reflect different colours from different parts of its surface. Immediately before the bubble bursts, a black spot may be observed near the top. At this part the thickness has been proved not to exceed the 2,500,000th of an inch.—*Dr. Lardner's Cabinet Cyclopædia.*

Ingredients which form Water.—If the two æriform fluids, called oxygen and hydrogen, be mixed together in a certain proportion, the compound will be water. In this case, the components are different from the compound, not merely in the one being air and the other liquid, but in other respects not less striking. The compound water extinguishes fire, and yet of the components hydrogen is one of the most inflammable substances in nature, and the presence of oxygen is indispensably necessary to sustain the phenomenon of combustion.

The annual report of the Lunatick Asylum of St. Petersburgh, for the last year, presents, among many other interesting matters, the following particulars: The number of male patients in proportion to females, was 3 to 2; the greater portion of lunaticks were above 35 years of age; the men were for the most part raving mad, and the women subject to a more tranquil species of mania. The most general cause for madness in the men was drunkenness, and in the women, disappointment in love.

The Bible.—The English Court Journal mentions that the Duke of Sussex, whose passion for collecting copies of the different editions of the Scriptures is known, has in his library no fewer than 4,000 volumes of Bibles, comprising a copy of almost every edition issued from the press. This collection is intended to be bequeathed to Trinity College, Cambridge.

It is stated in the London Literary Gazette, that the gold medals, given by the king, and annually awarded by the Royal Society of Literature, have this year been given to Hallam and Washington Irving.

Wings of Insects.—The transparent wings of certain insects are so attenuated in their structure, that 50,000 of them placed over each other would not form a pile a quarter of an inch in height.

Religious Intelligence.

The General Assembly of the Presbyterian Church in the United States convened in the First Presbyterian Church of Philadelphia, on Thursday, the 20th of the last month, at 11 o'clock, A. M., and was opened with a sermon by the Rev. Benjamin H. Rice, the Moderator of the last year, from John xviii. 36, 37. In the afternoon of the same day, after the commissions of the members had been examined, the Rev. Ezra Fisk, D. D. was chosen Moderator for the current year, and the Rev. Sylvester Eaton, Temporary Clerk.

The whole number of members that appeared and took their seats in this Assembly, was 185—a greater number, by about twenty-five, than has attended any preceding Assembly. The sessions of the Assembly continued till the 4th of June at 1 o'clock, P. M. when it was dissolved. Much business was transacted; and not a little of it such as deeply to interest the feelings of the members, and considerably to divide their opinions. Yet never have we seen a General Assembly, and we have seen the most that have met, in which there was apparently so much brotherly love, so much mutual concession, and so little in the speeches that were made, to give offence to opponents in argument. This, we doubt not, ought to be attributed to the divine blessing on the devotional exercises in which the members of the Assembly collectively engaged; and which seemed to give to the minds of all a tone of seriousness—to keep up a

recollection of the divine presence, and of the responsibility of every one to his Maker, and to cherish in all a fraternal spirit. The prayers which were made at the beginning and close of each sitting were peculiarly appropriate, solemn, and impressive; the members of the Assembly, in the afternoon of the first Lord's day after they met, communed together in the church in which their sittings were held, in concert with a large number of the communicants of that and of other churches in the city.—It was a season long to be remembered. The Wednesday following was a day wholly devoted to devotional exercises; and on the morning of that day, when the members of the Assembly met chiefly by themselves, in the lecture room where their sessions were held, there seemed to be a felt sense of the divine presence, in the prayers and praises offered, the portions of scripture read, and the short exhortations given—such as at once penetrated with a solemn awe, and elevated and delighted the spirits of the brethren, in a very uncommon manner. We heard one affirm, that his mind had never before been so deeply and delightfully exercised. We believe that it admits not of a question, that these devotional exercises, besides all their other beneficial effects, were the means of saving much time to the Assembly —More than all that they occupied, was saved by the order, and harmony, and sense of responsibility for what each should say and do, which evidently flowed from them as their proper source. In the intervals of the several sittings, many meetings of the members were held for a variety of important purposes, of which our want of space forbids the detail.—Those in which the cause of Sabbath schools was urged, were exceedingly interesting, and very generally attended. A resolution having been passed by the Sunday School Union, to place a Sabbath school within two years, in every part and spot of the valley of the Mississippi, that will admit of the formation of such a school—the subject was taken up and discussed by the members of the Assembly and such citizens as chose to meet with them, on several evenings. We attended two of these meetings, and we certainly never witnessed before such a display of zeal and liberality in behalf of any benevolent enterprise. The speeches were short but animated. We think the amount of donations of money, made or pledged at the several meetings, was not less than twenty-five thousand dollars. But beside these, there were engagements made of personal services in the formation of schools, probably of more value than all the money we have mentioned. The extensive region of country called "the Valley of the Mississippi," is computed to contain a space about equal to twelve hundred miles square. Yet we think there is a flattering prospect that the pledge which has been given to cover it with Sabbath schools, will be fully redeemed, in the period contemplated—if the same spirit that animated the meetings we witnessed, shall appear—as we earnestly pray that it may—and provided the other cities and towns on our sea-board shall imitate what has been witnessed in Philadelphia; and if the numerous friends of the Sunday School Institution throughout our land, shall also do their part. We could wish to say more, but our limits restrain us. On the important subjects of Missions and Education, some interesting communications will be found in our Reporter and Register for the present month, and others will appear hereafter. We subjoin the Narrative on the State of Religion.—

Narrative of the State of Religion, within the bounds of the Presbyterian Church in the United States, and of the Churches corresponding, for May, 1830.

As the affairs of Christ's kingdom move on to a crisis, it is to be expected that the operations of the church and the movements of her enemies will assume a more decided character. The spirit and tone of the several reports from the churches the present year, evince an unusual advancement in the progression of moral causes, and also the nearness as well as the certainty of the results that are to follow. The facts contained in these reports are of a nature to gladden the hearts of Zion's friends. These facts in a condensed form are now presented to the churches. *We will declare in Zion the work of the Lord our God.*

In a church of such wide extent of territory and embracing so great a diversity of character, it is to be expected that there will be some dark spots, some unenterprise and innovation some excitedesirable things; and in an age of so much ments and local jealousies are to be looked for; but it is doubted whether there exists a body of Christians that exhibits more unity of spirit and co-operation on all great and radical points. May union and liberty ever be inscribed on the ample folds of our banners. We are one, but our union is based upon freedom of thinking and discussion.

The first subject to which the eyes of the churches will be turned, and which is vitally connected with their highest interest, is the *special work of the Spirit.* Revivals of religion are the hope of the church; and it is now understood that by them, in a great measure, her borders are to be extended and her stakes strengthened. We rejoice and give thanks for the intelligence we have heard from every quarter. The present, thus far, appears to be a year of the right hand of the Most High. The footsteps of Jehovah have been seen in the churches of the east and west, of the north and south. The following is a list of the churches that have been blessed with showers of grace, viz. Champlain, Malone, and Beekmantown in the Presbytery of Champlain; Watertown, Sackett's Harbour, Adams, Brownville and Louisville in the Presbytery of Watertown; Hudson, Cairo, and Hunter in the Presbytery of Columbia; Augusta, Western, Trenton, Warren, Union and Rome in the Presbytery of Oneida; Windsor, Franklin, Bainbridge, Harpersfield, West Coventry and Forks of the Delaware, in the Presbytery of Chenango; Cicero, Liverpool, Salina, 3d Church in Pompey, Syracuse, and Otisco, in the Presbytery of Onondaga; Truxton in the Presbytery of Cortland; Owego in the Presbytery of Tioga; Ovid, in the Presbytery of Geneva; 4th Church in Albany, Schenectady and Kingsboro' in the Presbytery of Albany; the 1st and 2d Churches in Troy, Glenn's Falls, Granville, Hebron and Whitehall in the Presbytery of Troy; Ridgebury, Westown and Centreville, Amity, in the Presbytery of Hudson; Poughkeepsie, Pittsburgh, La Grange and Pleasant Valley in the Presbytery of North River; Sweet Hollow, Brooklyn, coloured Presbyterians in the city, Union Church, Canal st. Laight st. and Cedar st. churches in the Presbytery of New York; Frankfort, Wantage, and Pattison in the Presbytery of Newark; Flemington, Baskingridge, and Amwell, in the Presbytery of Newton; Bridgeton, Greenwich, Tinnicum, 5th, 10th, and 11th churches of the city of Philadelphia in the Presbytery of Philadelphia; Patterson in the Presbytery of Bedford; Harrisburgh in the Presbytery of Carlisle; George's Creek, in the Presbytery of Redstone; 3d and 4th churches in Cincinnati and New Richmond in the Presbytery of Cincinnati; Greensburgh, Shiloh, Mumfordsville, Springfield and Lebanon in the Presbytery of Transylvania; Salem and Franklin in the Presbytery of Salem; the counties of Moore, Robertson and Richmond in the Presbytery of Fayetteville; Salem and Athens in the Presbytery of Athens (Ohio); Alemanse, Greers, Buffalo and New Hope in the Presbytery of Orange; Goshen within the limits of the Choctaw nation, in the Presbytery of Tombigbee; Medway, in the Presbytery of Georgia; Berrington, Hopewell, Indiantown and Kingstree in the Presbytery of Harmony; Shiloh in the Presbytery of Crawfordsville, and Hebron, in the Presbytery of South Alabama.

In some of these churches the work of God has been marked and powerful; in others the Spirit's influence has distilled like the dew, moistening the roots of piety and fertilizing the fields of Zion. Sabbath schools, Bible classes, pastoral visitation, and plain, direct preaching of the word, have been the instrumentality employed in promoting these revivals of religion.

In connexion with these animating facts, it is sad to notice the number of Presbyteries whose reports contained nothing of interest. The heart-searching question should indeed be agitated, why this declension, why this withdrawment of the divine influences, why are so many places like the mountains of Gilboa on which neither rain nor dew descended? The question has a fearful emphasis if

we remember that God has said, He is more willing to give the Holy Spirit to them that ask him, than parents to give good gifts to their children. In many Presbyteries however, who do not record the victories of Zion's King over large numbers of sinners, the means of grace are well attended, the churches are walking in harmony, and the tone of piety is far from being low.

The various benevolent societies which adorn the age, in which evangelical Christians of every denomination are so happily united, have been well sustained the past year.

Our churches have entered universally with becoming spirit, into the grand and thrilling measure of supplying the United States with Bibles, in two years. It is believed that this noble resolution of the American Bible Society will be carried into effect, if her auxiliaries and the friends of the Bible throughout the land come up manfully to the business, as they have promised to do. And when the work is accomplished, we doubt not it will appear from the vigour imparted to the pulsation of piety, and the amplitude given to the mantle of love, that the charities of the church are among the most effectual means of sanctification.

The *Tract* cause has been greatly prospered. The plan of monthly distribution of tracts, which has been adopted with such signal success in the city of New York, has been carried into effect in other cities and towns, and will doubtless become general. If prudence and energy are combined in the distributors, we may hope that this single measure will tell with amazing effect upon all the great interests of the church and the world. Already in many places the means of grace are much better attended; and the enormous evils of Sabbath breaking, profaneness and intemperance, have received check.

Vigorous efforts have been made in many parts of the church to rescue the *Sabbath* from desecration. The most virulent opposition has been manifested from without. Whether in all cases the measures adopted have been the most judicious, or whether the best spirit has always been exhibited in executing these measures, the Assembly do not pretend to affirm, yet it deserves to be repeated, and should never be forgotten by the churches, that the weapons of our warfare are not carnal but spiritual; that tenderness and humility are perfectly consistent with, and should ever characterize, unshrinking fortitude and moral heroism. The Sabbath is the great institute of God's government in this world; neither religious nor civil liberty can survive its extinction. Let the friends of the Sabbath give themselves to praying, that an enterprise so vital to all that is valuable in our institutions as the "Sabbath Union," may be prospered.

Bible classes and Sabbath schools, those nurseries of the church, have greatly increased, and the seal of God's Spirit has been stamped upon them. May they be multiplied a thousand fold, till all our children and youth shall be brought under their powerful and dissolving influence. In several instances a work of grace has commenced in them, and the instruction communicated there has been blessed in turning the hearts of the fathers to the children, and the heart of the children to their fathers. Though much has been done in this department of benevolence, more remains to be done. Thousands of children in our land are yet without the blessing of Sabbath school instruction. The interest of the field equals the demand for labourers: both combined ought to put every minister, and elder, and parent, upon the most strenuous and self-sacrificing exertions.

The monthly concert for prayer on the 1st Monday of each month, is now almost generally observed, though not with the interest or as numerously as could be desired. The concert of prayer for Sabbath schools on the 2d Monday of each month is also become more general. These seasons of prayer and almsgiving keep the great objects of Christian benevolence distinctly before the churches: here the power is applied which moves the wheels of this great moral machinery that is to convert the world.

The cause of *Education for the Christian ministry* has received a new impulse. The Assembly's Board, and the Branch connected with the American Education Society, are each enjoying the patronage of the churches, while other societies, in various districts, are doing much for this good cause. These societies are the fountains that must supply the rivers that water the cities of our God. If this broad land is to be furnished with able and devoted ministers of the New Testament, *much* more must be done. The increase of population, and the places vacated by death, demand all the men that can be furnished, and even more; so that no aggressive movement can be made upon the kingdom of sin and error, unless a fourfold exertion on the part of the churches be made. And the Holy Spirit of God seems, in a great measure, to be withdrawn from most of our colleges and academies: if the prayers of the church be not more directed to these interesting groups of young men, we may fear that the ways of Zion will still mourn, and her

desolate heritages will lie waste. It is an encouraging fact, that though the number of Theological Seminaries has increased, the number of students in each is not diminished.

If every church would consider itself an Education Society, and feel bound to train up her sons, as some churches have done, for the Lord, there would be no want of ministers. It is devoutly to be wished, that this subject were more earnestly pressed upon the attention of the churches.

The cause of Missions, foreign and domestick, notwithstanding the pecuniary embarrassments which have pressed heavily upon many parts of the country, has steadily advanced. The Assembly's Board of Missions has accomplished much, and the success of its operations proves that, while other societies of a kindred character increase and prosper, the field is broad enough for every labourer. The *Home Missionary Society*, a noble institution, is going forward with its numerous agencies and auxiliaries with encouraging prospects; and if the love of Christ reign in the directors and agents of these excellent societies, they may accomplish much for Zion. Let them rise and flourish, till every congregation shall be blessed with a pastor, till all the waste ground in our vast territory be brought under the culture of the spiritual husbandman.

The *Seaman's Friend Society* is beginning to exert a wide influence upon that hardy class of men, who go down to the sea in ships, and do business upon the great waters. It is regarded with interest by the churches, and it has already taken its proper stand among the great Christian enterprises of the day.

The *Colonization Society* is viewed as more and more important, and is receiving a considerable portion of patronage.

The cause of *Temperance* has advanced with astonishing rapidity. From every quarter the glad intelligence is received, that the greatest evil that ever cursed our land, which, like the plagues of Egypt, had come up into all our dwellings, has been powerfully checked. If the tide has not been turned, its volume has been greatly diminished; many lives have been preserved, and millions of money have been saved.

So many appalling facts have been presented, so powerful an impression has been made upon the publick mind, that no member of the church can use or vend spirituous liquors without prejudice to the cause. If no harshness or vituperation be employed to advance this enterprise, it will ultimately triumph: but patience and unceasing exertion are indispensable. Until intoxicating liquors are entirely banished from groceries and inns, where they ought not to be kept, and be confined, as they should be, to the druggist's shop, the work can never be accomplished. May that time speedily come.

This cause is intimately connected with the prosperity of Christ's kingdom. In some cases, the temperance reformation has prepared the way for, and resulted in, a gracious work of the Spirit.

From the General Association of Connecticut, encouraging reports have been received. The churches are walking in the truth; and if some of them have been deprived of their pastors, others have been blessed with the presence of the Holy Comforter. Showers of grace have descended the past year upon many churches, and great numbers have apparently commenced a new life. More recently, the power of God has been specially manifest in Norwich, Saybrook, and Enfield. Benevolent institutions are receiving vigorous and increasing support.

From the General Association of Massachusetts we learn, that, after a temporary suspension of the divine influences, God is beginning to revive his work, and to grant special tokens of his love. In Boston, and the vicinity, God is raining down righteousness. Throughout the commonwealth the line of distinction between truth and error is more visibly drawn; many feeble churches have been strengthened, and evangelical truth is producing its legitimate effects.

The report from the *General Convention of Vermont* states, that generally the Holy Spirit's influences have been withdrawn from the churches in that body during the past year; but that a powerful work of grace is now in progress in Castleton and the vicinity, in which great numbers are turning to the Lord. The temperance cause is signally triumphant there.

From the *General Association of New Hampshire* we learn, that many of the waste places in their Zion are being built up; the cause of benevolence is prospering, and no inconsiderable number of extensive revivals of religion have been experienced.

From the *General Conference of Maine* no communication has been received.

From the *Reformed Dutch Church* we learn, that the Lord is smiling upon that portion of Zion. It contains 200 churches, and numbers 150 ministers. Her Theological and Literary institutions are flourishing, and the benevolent enterprises of the day are regarded with favour, and receive a liberal support.

From the Synod of the German Reformed Church we learn, that while some prejudices exist in some sections against benevolent institutions, still the churches are rising in spirit and power: that the truths of the gospel are faithfully preached, and in the churches of Frederick city and Baltimore, the Lord is pouring out his

spirit, and bringing sinners to the foot of the cross.

It is painful to record, on the same page with the triumphs of grace and the spread of truth, the ravages of disease and the reign of death. Although the harvest is plenteous, and the labourers are few, it has pleased the great Lord, in his inscrutable providence, to lay aside some, and to call off from the field, by death, others in the vigour of life and in the most of their usefulness, thereby admonishing all to work while it is called to-day, to double their diligence lest they be found sleeping.

In closing this report, we are constrained to say, that of ministers and churches, to whom so much is given, much will be required. God has called us to live in an age when the foundation of an edifice, on whose spires the light of the millennial day will dawn, are to be laid: the work has commenced, and the form of it will depend in no small degree upon us: if ever wisdom from heaven was needed, it is needed now. Let each member of the church, no matter what his station, or where his residence, feel that the word is addressed to him,—"Arise and build." *It may be the Lord will work with us;* soon the top-stone shall be brought forth with shoutings from a thousand tongues, *grace, grace, unto it. Even so, come Lord Jesus, come quickly.*

By order of the General Assembly,

EZRA STILES ELY, *Stated Clerk.*

FOREIGN.

A GREAT WORK AMONG THE JEWS IN TURKEY.

Mr. Barker, Agent of the British and Foreign Bible Society at Smyrna, in a letter dated December 17th, states that, at the time of the baptism of the sixteen Jews at Constantinople, of which we gave an account some time since, forty more were on the point of being admitted into Christ's church, but were prevented by the Jews, who got intimation of their intention. "And now," he adds, "upwards of a hundred and fifty Jews are known to be desirous of baptism: God only knows how many more would come forward and acknowledge Christ to be the Messiah, if they could do so. How manifest it is that the Almighty is now opening the eyes of the reserved remnant of Israel. His holy word is undoubtedly working this great miracle. May the time be fast approaching for the reception of Israel!" The following particulars are from a letter of the Rev. W. B. Lewis, a missionary of the London Jews' Society, who arrived at Smyrna on the 4th of December.

"I am anxious to inform you that my first concern on coming here was, to make inquiries respecting John Baptist and his brethren, who have embraced Christianity. I learned they were still in Kaiserieh, (the ancient Cesarea of Cappadocia,) or the neighbourhood, in exile, to the number of eighteen or twenty; some say three and twenty. They are lodged, I understand, in an Armenian convent, but how they are maintained, whether by their own means, or otherwise, I have not been able to ascertain. Other particulars with regard to them, we are as yet equally ignorant of, excepting, indeed, that it is said by the Armenians, they are all good Christians, and spend their hours in studying the New Testament."

Again, he writes:

"I have been assured that there are about a hundred and fifty more Jews at Constantinople known to be ready to embrace the faith, as soon as those who are in exile at Cesarea are given their freedom; and it is supposed, that when the spirit of persecution ceases, many others will immediately apply for baptism, who are for the present keeping their intentions concealed. It is gratifying to think that even several, (as I have been informed is the case,) unwilling to delay so long as others, obtained baptism of the Armenians privately, and fled from Constantinople before it was discovered that they had done so. It is said they have come down towards Smyrna, but keep themselves concealed. If such should really be the case, I trust they have scattered themselves in places where there are other Jews, so that they may be the means of spreading abroad amongst their brethren the name and faith of Christ; and then it will be, perhaps, as in the days of the first great persecution against the church at Jerusalem, when the wrath of man was in so wonderful a manner overruled for the furtherance of Christianity. Indeed, the signs of the times, at least in this part of the world, seem and ought to encourage us in no little degree; having, moreover, the promises on our side, and knowing that God is able, of a truth, to accomplish all that he has promised, in a way to confound the wisdom of man, and to put us all to shame. Oh, then, for more faith and perseverance in the great work before us. As to myself, I shall watch with the utmost anxiety, and I hope with prayer, every opening which may offer itself of being useful in any degree, at such an interesting moment; and I may be permitted to take this opportunity of saying, that no exertion or sacrifice of mine shall I regard as too great, so that I am enabled, with the assistance of the Almighty, to employ whatever capabilities I may be possessed of, in forwarding the grand objects of our society. I hope that He in whose hands are the hearts of

all men, will direct us in every plan and undertaking, and to him alone will we ascribe the praise."

Mr. Lewis concludes his letter with earnestly entreating the committee to send out more missionaries to assist him in his work.—*N. Y. Observer.*

A PROTESTANT CHURCH IN MEXICO.

The Rev. Mr. Thompson, agent of the British and Foreign Bible Society, wrote on the 9th of January last to the Rev. Mr. Patton, of New York, that he has associated himself with six other individuals in Mexico to form a Christian church. Soon after his arrival there in May, 1827, two individuals introduced themselves to him, and were soon followed by two others; they have regularly associated together on the Lord's day since that time, and ultimately two more have come in. It is altogether a new thing in that country, a Christian church formed on the simple plan of the apostles. Mr. T. earnestly desires the prayers of the friends of Christ for this feeble vine in a strange land.—*Boston Rec.*

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of May last, viz.

Of Nathaniel Davis, Esq. Treasurer of the Presbytery of Albany, for the Contingent Fund	$12 40
Of Rev. Chester Long, Bedford Presbytery, for do.	3 55
Of Samuel Bayard, Esq. collection in Princeton Church, for do.	13 62
Of Rev. Dr. Ebenezer Dickey, collection in Oxford Church, New Castle Presbytery, for do.	5 00
Amount for the Contingent Fund,	$34 57
Of Rev. George Potts, collected by him in Natchez, and its vicinity, and exceeds the sum for which he was pledged, for the Oriental and Biblical Literature Professorship	700 00
Of Rev. Eli F. Cooley, from Shrewsbury $20, Middletown Point $18, Trenton 1st Church $5, for New York and New Jersey Professorship	43 00
Of Rev. Dr. Wm. M'Dowell, the principal and interest on three instalments of Rev. James Murray, for the Southern Professorship	224 00
Of Roswell L. Colt, Esq. per Rev. Wm. Nevins, one year's interest on his Scholarship	125 00
Of Rev. Joseph Smith, per Rev. F. M'Farland, two years' interest on his subscription for Senior Class, 1819, Scholarship	20 00
Of Rev. James Williamson, per Rev. M. Williamson, collected in Silver Spring Church, for his subscription Senior Class Scholarship of 1820	10 00
For Indigent Students in the Seminary	9 00
Total	$1,165 57

View of Publick Affairs.

It has been out of our power during the past month to keep up our account current with the state of the world, and to digest a statement of Publick Affairs agreeably to our usual practice. We shall give in a miscellaneous form the principal articles of intelligence, as we find them in the publick papers.

Advices have been received from Europe to the 1st of May inclusive.—The most important political news, says the Daily Advertiser, is the establishment of a regency in the island of Terceira, by the Marquis de Palmella, by the authority of Don Pedro, Emperor of Brazil, in the name of the Infant Queen Donna Maria da Gloria, and to sustain her cause against the usurper of the Portuguese crown. This has been done in due form, and several documents were published on the occasion, which show the principles maintained by Don Pedro. One of them is the act by which he, two years since, abdicated his title to the throne of Portugal, in favour of his daughter. The second is an act of June 15th, 1829, in which he declares Portugal to have been deprived of a lawful government by the usurpation of Miguel, who is also declared an usurper, and the same act appoints a regency to govern Portugal and its dependencies

in the name of Donna Maria, to consist of three members, the Marquis of Palmella, Count Villa Flor, and the Right Hon. J. A. Guerreiro. The third is a proclamation by the regency, dated March 20th, in which they say that the Emperor would be authorized to resume his own claim to the throne; but that he thinks it more for the good of the nation to confirm his abdication in favour of his daughter.

Dreadful Shipwreck.—The Liverpool Albion of April 19th says: A shipwreck, attended by a melancholy loss of human life, took place on Friday night last, off the island of Bardsey. The Newry, Captain Crosby, from Newry for Quebec, with 300 passengers on board, men, women, and children, was caught in a gale from S. S. W. and at 10 o'clock, P. M. during a dense fog, she struck on the rocks at Poother, to the northward of Bardsey island, off the Welsh coast. About 200 of the passengers saved themselves by reaching the rocks; the remainder, amounting to about 100 souls, were drowned. The Liverpool Times estimates the number who perished at 200. The Liverpool Courier says, the crew and 100 of the passengers only, out of 360 souls on board were saved. The North Wales Chronicle estimates the number of persons lost at between 40 and 50. It says there were about 400 on board, and after the vessel struck, by the most dangerous exertion on the part of the crew, nearly 300 were enabled to land, many of them in a state of nudity.

French Expedition against Algiers.—The English, as well as the French papers say much on the state and prospects of the French expedition against Algiers. The prevalent opinion is in favour of its success, especially since accounts have been received, that the Pacha of Egypt has determined to co-operate with the French. It is said to be stated on good authority that the Egyptian troops have invaded Tripoli, and taken four towns; and it is even asserted that the Pacha has sent a squadron to sea, to act with the fleet about to sail from Toulon.

At Lisbon, says a letter of March 13th, an execution worthy of the hottest days of the inquisition, took place here on Monday last, inflicted on five unfortunate men convicted of sacrilege committed in Madeira. They were sentenced to be burnt, and have their ashes thrown into the sea; and this was performed on the quay of Sodre. Three of them were drawn thither sowed in a bull's hide; and all the refinements of cruelty were exerted in their execution, which lasted five hours. It is asserted that this auto-da-fe is intended to open the way to the restoration of the inquisition, which is incessantly demanded by the apostolical party.

Mr. R. Grant's motion, that leave be given to bring in a bill repealing the civil disabilities affecting British born subjects professing the Jewish religion, came up for discussion in the House of Commons on the 5th of April, and after a long debate, was adopted between twelve and one o'clock at night; ayes 115, noes 97. The announcement was received with loud cheers.

Prince Leopold has finally consented to put on the royal purple. According to the arrangement made with England, France, and Russia, he is to receive £200,000 annually from the three powers, for the purpose of enabling him to put the government of Greece on a proper footing, and to meet its financial engagements.

The Royal Yacht Club, in London, are said to be fitting out a squadron to witness the bombardment of Algiers.

A merchant at Marseilles has fitted up a steam vessel like a furnished hotel, in which he purposes to convey persons to Algiers, who may be curious enough to wish to witness the bombardment.

The Liverpool Times says, that a person has recently been in England, offering to introduce British goods into the United States, across the Canadian frontier, for a premium of five per cent., and that 150 tons of Yorkshire cloths have recently been despatched to Canada from London, to be introduced in this manner.

The Emperor of Austria and the Emperor of Morocco have entered into a treaty of peace and amity, and an extraordinary embassy is preparing at Vienna to proceed to the coast of Africa, with presents to his imperial majesty.

It is reported, says the Temps, that soon after his accession to the throne of Greece, Prince Leopold will marry the only daughter of the late Duke of Placenza, who is heiress to a fortune of thirty millions of francs, and whose beauty is only equalled by her mental accomplishments. She is at present at Egina with her mother.

The Countess Diebitsch, wife of the distinguished General, and lady of honour to the Empress of Russia, died on the 25th of March, at St. Petersburgh.

By a royal decree, the Salick law has been abolished in Spain, the king having resolved to settle the succession on his issue by his present wife, whether male or female. This has created much excitement, and given occasion for much reproach, as the crown may pass from the Bourbon line.

A parcel of New South Wales cotton is announced for sale in Liverpool, the first ever received from that country. The importation of sheeps' wool from New South Wales has increased very rapidly of late.

Gibraltar.—The village built on the Spanish lines, upon what is called neutral

ground, or the neutral camp, where the Spanish contraband dealers had been in the habit of safely depositing their purchases of British manufactured goods, procured from the stores of Gibraltar, has been finally ordered to be demolished and levelled with the ground. Instructions to this effect were transmitted to Lieutenant-General Don, the Deputy Governor of Gibraltar, by Government, as Spain claims the execution of this measure in conformity to treaties, which had been under various pretences, eluded for several years past. This is a final blow to the commercial prosperity of Gibraltar, already paralyzed by the opening of Cadiz as a free port, and the stationing of the Spanish guarda costas in the Bay of Algesiras.

Advices from Constantinople are to the 12th March. Thirty horses, laden with money, left that place on the 10th, for Borgas, carrying 400,000 ducats, as the second instalment of the sum stipulated by the Treaty of Adrianople, for the indemnity of the Russian subjects. Many of the exiled Armenian families have returned hither, but have reason to regret their haste, as provisions are very dear, and their poverty is great.

There was much alarm in London at the latest dates, on account of the King's health. His complaint is supposed to be dropsy in the chest, and the last bulletins of his physicians were very unfavourable.

The King of Bavaria has ordered the establishment of a Catholick Society, and a Protestant one, for the circulation of good books on morality and religion among the people.

The reports from Corfu and Zante assert that the National Assembly of Greece will not approve, unconditionally, the appointment of the Prince of Saxe Cobourg, but will desire to understand the form of government which he will establish before they take the oath of fidelity. Count Capo d'Istrias, they say, takes no part in these discussions.

The Bey of Tunis, it is stated, intends to remain neutral in the war between France and Algiers.

The King of Sardinia, on his way from Nice to Genoa, was shipwrecked, and narrowly escaped.

Professor Scholz in his biblical travels in Europe and the East, has collated more than six hundred manuscripts unknown to Griesbach; and is preparing the result of his collations for publication.

From Colombia.—All accounts from Colombia indicate that Bolivar's power will soon be overthrown. It is said that General Urdaneta has placed himself at the head of the friends of liberty, at Bogota, declared in favour of the revolution of Venezuela, and been joined by the most of the troops. A letter from Laguayra states, that General Bolivar has been compelled to fly with a few of his troops, and had taken the way of Magdalena, intending to fortify himself at Carthagena.

The government of Buenos Ayres have consented at the instance of the British Consul to give to the English residents a piece of ground for erecting a Chapel. The English government will pay half the expense, provided the residents can raise the other half, which they hope to be able to do. The expense is estimated at about $10,000.

The Indians.—The Cherokee Phœnix, of the 15th ult. after the decision of the Senate in favour of the Indian bill was known in the nation, expresses the determination of appealing to the supreme court of the United States, in vindication of the rights of the Indians, as secured by solemn treaties and the Constitution, against the pretensions of Georgia, sanctioned by the present Administration, and the iniquitous law recently passed.

Congress adjourned on the 31st of May, having passed the *Indian bill*, as it is called; and having refused, as we expected they would, to repeal that part of the Post office law which requires a violation of the Holy Sabbath—We tremble for our country.

OUR SUBSCRIBERS

Are informed that payments for the Christian Advocate have not been forwarded to us as numerously as usual, by the members of the last General Assembly; and those who are in arrears are respectfully requested to make remittances by the Mail, in United States' Bank notes, if convenient; or if not, in any bank paper not depreciated in the place from which it is sent.

ERRATUM IN OUR PRESENT NUMBER.

On page 312 it should have been stated that the General Assembly was dissolved at 6 o'clock, P. M., instead of the hour there mentioned.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

JUNE 1, 1830.

COMMUNICATIONS.

PRESBYTERY OF OXFORD, OHIO.

April 7, 1830, Butler co. O.

Brother Russell,—At a meeting of the Oxford Presbytery a few days since, they passed the following resolutions:

1. That the Oxford Presbytery be, and it is hereby formed into a domestic Missionary Society, Auxiliary to the B. of Missions, belonging to the General Assembly of the Presbyterian church in the United States of America.

2. That the meetings of this society be held at each stated meeting of Presbytery, and that this business be a part of the regular business of the body during their Sessions.

3. That the Moderator, Stated Clerk and Treasurer for the time being, be an Executive Committee to correspond with the parent Board, and to transact all necessary business during the recess between the stated meetings, and make report of their proceedings when the Presbytery shall be in session on the subject of domestic missions.

4. To guard against the misapplication of funds, each congregation requiring aid in the support or settlement of a pastor, shall apply at some stated meeting of Presbytery,and receive from them a recommendation, and previously to receiving aid they shall give a detailed statement of their own efforts to maintain the gospel ministry.

By order of the Presbytery,

ADAM B. GILLILAND, *Stated Clerk.*
REV. H. BISHOP, D.D. *Moderator.*
PETER MONFORT, *Treasurer.*
ADAM B. GILLILAND, *Stated Clerk.*

PRESBYTERY OF LANCASTER, O.

Somerset, April 7th, A. D. 1830.

Presbytery of Lancaster in session, the following preamble and resolutions were adopted, viz.

"Whereas the General Assembly's Boards of Missions and Education are now revived, under circumstances of more than ordinary promise; and whereas these Boards claim the decided attention, and encouragement of all in connexion with the Assembly,—

This Presbytery feel it their duty to act more directly and formally in favour of these Boards than heretofore: and to this end they adopt the following resolutions.

1. That this Presbytery be and hereby is declared to be auxiliary in their operations to the Missionary, and Education Boards of the General Assembly.

2. That the claims of these Boards be frequently and affectionately presented to the churches and vacancies for their encouragement and aid.

3. That Presbytery will annually appoint a committee, to be styled "a Corresponding Executive Committee on Missions," with the following powers, I, II and III as found in the Reporter.

4. That the churches be urged to aid as far as they can, either by Auxiliary Societies, or annual contributions, or in any other way deemed most advisable, the Assembly's Board of Education, and forward as early as practicable the contributions to the Treasurer of the Board.

5. That any Ministers and Congregations disposed to co-operate with other Missionary and Education Boards have the privilege of so doing.

6. That a copy of these resolutions be transmitted to the Assembly's Board of Missions and Education.

JAMES CULBERTSON, *Stated Clerk.*
JOHN WRIGHT,
THOMAS B. CLARK,
JACOB LITTLE,
JAMES CULBERTSON,
Executive Committee.

Additional resolutions of Presbytery, same date.

1. "That before any Missionary, or Agent, of any Missionary Board or Society, enter upon a field of Missionary labour, or agency, within the bounds of this Presbytery it shall be his duty to obtain the advice and approbation of at least two members of the Executive Committee of Presbytery.

2. That no Missionary, or Agent, shall organize a church within the limits of this Presbytery, without the advice and approbation of two of its members."

A true copy,

JAS. CULBERTSON, *Stated Cl'k.*

ANNUAL REPORT

Of the Board of Missions.

As very few of our readers will be put in possession of the Annual Report of the Board in a separate pamphlet form, we shall occupy a large portion of the present number, with copious extracts.

The Report was presented to the Assembly on Saturday the 22d ult., and after having been read, it was committed, and was subsequently reported to the house and accepted, and with a single amendment, it was *unanimously adopted*, and put into the hands of the Executive Committee of the Board for publication.

The whole number of Missionaries and Missionary Agents reported, is 198.

"Of the missionaries there have been employed in Pennsylvania, 45; in Ohio, 36; in New York, 32; in Maryland, 11; in Indiana, 10; in North Carolina, 6; in South Carolina, 1; in Georgia, 4; in Alabama, 2; in Kentucky, 6; in Tennessee, 6; in Illinois, 4; in Mississippi, 5; in Missouri, 3; in New Jersey, 3; in Delaware, 4; in Virginia, 5; in Massachusetts, 1; in North Western Territory, 1; in Florida, 2; in Lower Canada, 1;—10 have been employed in different States, for short periods, as agents of the Board.

From the foregoing statement, it will be perceived that the distribution of the Missionaries in the several states is still very unequal. The reasons of this inequality, and the principles by which the Board have been governed in their appointments, are distinctly stated in our report of last year, and need not here be repeated. A remedy for this evil, if it should be regarded as such, will be suggested in another part of the present report.

Receipts, Expenditures, and Appropriations, of the Board.

The actual receipts of the Board, from May 1, 1829, to May 1, 1830, have been $12,632.43. The amount of expenditures during the same period has been $14,898.

Balance against the Board due to the Treasurer, $2,265.57.

The whole amount of appropriations which have been made by the Board, is $23,782.34.

The balance against the Board in appropriations, including the sum due the Treasurer, is 11,149 91. dolls.

Annual Subscriptions for ten Years.

In our last report it was stated that more than twenty individuals had pledged themselves for the payment of 100 dolls. annually, for ten years. The number of such subscribers at present is about thirty. None of these subscribers were legally bound, unless 100 subscriptions should be obtained; but we are happy to state, that nearly all who subscribed, have cheerfully paid the full amount for the year 1829, and manifested a willingness to do so in future. We would again most earnestly solicit the attention of the Assembly, and of all wealthy and benevolent patrons of the missionary cause throughout our churches, to this particular method of increasing the resources of the Board.

Besides the above named subscription, others have been opened in this city, and by our agents in different places, for smaller sums. Some have subscribed 5 dolls., some 10 dolls., some 20 dolls., some 25 dolls., and some 50 dolls. a year for 10 years, or for life. The whole sum which has been secured to the Board in all these various ways by a few individuals, will amount in the course of ten years, to between 30 and 40,000 dolls. Were persevering efforts made by pastors, agents, and other friends of the Missionary cause, we are fully persuaded, that the amount of funds raised by such subscriptions might be speedily and vastly increased. It is the earnest desire of the Board that the attempt should be made, and made without delay, in every section of the country to secure such an increase of their pecuniary resources.

Auxiliary Societies.

The number of *Sessional Auxiliaries*, organized on the 50 cent plan, has been greatly increased, since the date of our last report. They were then estimated at nearly 150. The whole number at present, is about 350. More than one hundred of these auxiliaries have been organized in Ohio, Kentucky, and North Carolina, within the last six months. Wherever a suitable opportunity has been afforded to our agents, to explain to the churches the plans of the Board, they have with scarcely an exception, been cordially received; auxiliaries have been organized, and sessions have entered with cheerfulness upon the discharge of their appropriate duties as managers and collectors.

Respecting the simplicity, and efficiency of our plan of auxiliaries, and its peculiar adaptation to the constitution and organization of the Presbyterian church, the Board hold the same sentiments at present, as were expressed in their last report. The expectations we then entertained of a large increase of our funds from this source, have been to an encouraging extent realized; and the experience of the past inspires us with the most cheering hopes for the future.

The firm conviction of your Board ever has been, and still is, that it is the

imperious duty of every *separate branch* of the church of Christ, in its *distinctive character*, and agreeably to its own *peculiar organization*, to engage with energy and zeal in the hallowed work of evangelizing the world; and we think we can clearly perceive in the very Constitution and Form of Government of our own branch of the Church, the elementary principles of one of the most simple and efficient systems of doing good, which has ever been brought, du ring the present age, to bear upon the spiritual welfare, and eternal destinies of lost men.

It will readily be admitted by all, except the Antinomian and the Fatalist, that the ignorant and erring are to be enlightened, and converted, not by miracles, but by means—by human instrumentality accompanied with the blessing of God. Heralds of the Cross, duly qualified and divinely authorized, must be *sent* to preach the Gospel. And *by whom* shall such heralds be *sent*, except by the Christian church, to whom have been committed the lively oracles of God? And *how* shall they be sent and sustained among the poor, and the destitute, unless they be furnished with the means of support?

Pecuniary resources, then, are indispensably necessary to the successful prosecution of the Missionary enterprise, and such resources are already possessed in rich abundance by the church. It is the primary object of our *Sessional Auxiliaries*, to draw forth these resources, and bring them into combined and vigorous action; and that too, on a plan no less adapted to the circumstances of the *poor*, than it is to those of the *affluent*. There are very few, if any, appertaining to the flock of Christ, however indigent, who might not, by the practice of a rigid economy, save for the Missionary Treasury, the inconsiderable sum of 50 *cents a year*, and this is all that is required to constitute any one a member of an auxiliary.

The efficiency of this plan, for securing to the Board, the necessary *pecuniary resources*, is by no means its most interesting feature. *Money* of itself can effect nothing. All human instrumentalities, which can possibly be employed in attempts to effect the salvation of the perishing, will be exerted in vain, unless they are accompanied and followed, by the special blessing, and efficient agency of the Omnipotent God. But the divine interposition cannot be reasonably expected, unless it be perseveringly sought, by the fervent, effectual *prayers* of the righteous.

Under a deep conviction of these truths, your Board have adopted a plan, designed and calculated, to enlist and unite the sympathies, the counsels, the efforts, and the importunate supplications, first of all the *officers*, and then of all the *private members* of the church. And what might we not expect of glory to the Redeemer, of consolation and prosperity to Zion, and of spiritual and eternal blessings to a ruined world, if every missionary of the cross, who shall hereafter be sent into the gospel harvest, should be followed by the sanctified affections and believing prayers of *two hundred thousand Christians?*

The very thought of such a holy union of the saints around the mercy-seat, would awaken in the bosom of the most feeble and faithless messenger of mercy, an ardour of feeling, a strength of faith, and energy of purpose, which no difficulties, nor discouragements, nor dangers, nor persecutions, would ever be able to suppress or destroy. The wilderness and the desert, would resound with his grateful songs, and in every valley, and on every mountain top where the banner of the cross had been planted, hosannas to the Son of David would be uttered by the *redeemed*—the travail of a Saviour's soul—the fruits of Christian liberality, and united prayer.

Corresponding Executive Committees.

One of the most serious difficulties, ordinarily attendant on the extended operations of a general Missionary Board, is the *judicious appropriation* of the funds entrusted to their care.

The location of such a Board must, of necessity, be far distant from many of the feeble congregations, and destitute districts of country, which may require assistance; and for want of minute and accurate information concerning the local situation, the pecuniary resources, and the comparative necessities of these congregations and districts, the Board will be constantly liable to err in judgment respecting the amount of money, and the character of the men which may really be needed. With a view of removing these difficulties, and avoiding the unhappy consequences which would be likely to result from the injudicious application of their funds, and an improper location of their Missionaries, the Board after mature deliberation, have adopted and would now earnestly recommend to the Assembly, and to all the Presbyteries under their care, who may choose to co-operate with this Board, the following plan of

Corresponding Executive Committees.

It is proposed that each Presbytery shall appoint annually, from their own body, an Executive Committee on Missions, whose duty it shall be to open a regular correspondence with the Assembly's Board; to be invested with the following powers,—

1. To receive, generally, applications for aid, from feeble congregations (within the bounds of the Presbytery) which have pastors, or stated supplies, and to recommend the same to the Executive Committee of the Board of Missions.

2. To devise and execute plans for raising funds in the several congregations within their bounds, which funds shall be reported to the treasurer of the Assembly's Board, and be held subject to the orders of said Board.

3. To select and recommend to the Executive Committee of the Board of Missions, Missionary fields, and Missionary labourers, and also, to locate such Missionaries as may be sent to them by the Board for specific instructions.

4. To suggest the *amount* of aid which they may deem indispensably necessary to be afforded to each congregation, which they shall recommend to the attention of the Board.

The substance of this plan has already been submitted to a considerable number of the Presbyteries, and as far as we have been informed, it has generally been approved and cordially adopted; and we are already beginning to experience its beneficial results.

It is not the only excellence of this plan of correspondence, that it will effectually remove or prevent many *evils* which already exist, or are seriously apprehended, but it will also be productive of a very great amount of *positive good*. Its ultimate design and direct tendency are, to bring to the aid of this Board, in conducting its missionary concerns, the whole amount of wisdom, experience, talent and energy, which are to be found in those judicatories of the church, which have been particularly *invested* by our constitution, with original jurisdiction and ecclesiastical authority and power. It is in the apprehension of your Board, *the appropriate duty of the Presbyteries*, to ascertain and disclose the circumstances and wants of all the feeble congregations and destitute districts within their respective bounds; to arrange them into missionary stations or circuits; to judge in the first instance of the comparative necessities, and claims of applicants for aid, and of the amount of aid which it may be proper to allow to each; and also, to designate the fields of labour, which may be best adapted to the peculiar gifts, and talents, and manners of the different men who may be employed in the missionary service.

Presbyteries, also, have a more direct and powerful influence over congregations, than any other ecclesiastical body; and it therefore devolves naturally on them, to direct and facilitate the progress of agents from the Board, and to arouse the people to a prompt and faithful performance of their duty in the Missionary cause.

By the annual appointment of a small, but devoted and energetic Executive Committee, all these desirable objects may be secured; and, if such committees are prompt and faithful in bringing before this Board a minute and accurate statement of the real circumstances and necessities of the feeble congregations, and missionary districts within their bounds, the way will be prepared for the Board to act immediately, and judiciously, upon every application.

Moreover, if such committees should be appointed by the Presbyteries generally, and by those especially who have many vacancies, and much missionary ground to be occupied, the Board will also be enabled to make a much more *equal distribution* of their Missionaries in the different Presbyteries, than they have had it in their power to do heretofore, on account of their want of necessary information.

On this subject, the Board would further remark, that it is a matter of great importance, that the members of Corresponding Executive Committees should be truly devoted and active men;—that the number necessary to constitute a quorum, should be *small*, rarely if ever exceeding *three*;—that these should be located in the immediate vicinity of each other, so that special meetings may be called without difficulty or delay;—and that a due proportion of each committee should be elders of the church.

Missionary Agencies.

It is apprehended by your Board, that the necessity, and utility of Special Agencies, are not properly understood and appreciated by the churches generally, and they would therefore bring this subject distinctly before the Assembly.

By all who have had sufficient experience in managing the concerns of large benevolent institutions, it is now regarded as a matter of vital impor-

tance, and as absolutely indispensable to their extension and success, that well qualified, active and persevering agents should be employed in developing the plans, and urging home the claims of these institutions upon the churches. To the exertions of such agents, more than to all other means, which have hitherto been employed, your Board are indebted for the rapid increase of their auxiliaries and funds, and the consequent enlargement of the sphere of their operations during the last two years,—and also for the dissemination of information among the Presbyteries and churches, respecting the plans and doings of the Board. The expense of these agencies, your Board are aware, is rather more than that of simple *Missions*. But it should not be forgotten, that our *agents* have a *double duty* to perform. They usually preach from four to eight times a week, and are constantly engaged in travelling from congregation to congregation to solicit funds.

So extremely arduous and unwelcome are the labours of agents, and so peculiar are the qualifications necessary to their success, that it has been found extremely difficult for the Board to secure on *any terms*, the services of such men, as they were willing to employ in this responsible work. It is the fixed purpose of your Board, in all their operations, to practice the most *rigid economy*, which may not be manifestly inconsistent with the best interests of the cause in which they are engaged. But hitherto they have not been able, except in a single instance, to obtain suitable agents, without allowing them the full amount of compensation, ordinarily granted by other benevolent societies in our country.

It would be truly gratifying to the Board, and highly beneficial to the churches, if a number of the talented and devoted friends of Missions at the West and South, would volunteer their services, as agents, for short periods of time, on the usual salary of Missionaries. This would at once relieve us from very serious embarrassment, and the *example*, we doubt not, would have a constraining influence.

Results of Missionary Operations during the last Year.

From the plans and doings of the Board, which have now been detailed, we turn with pleasure to the *results* of the labours of our Missionaries. As a large proportion of their most interesting reports, have been already published in the Missionary Reporter, we have designedly omitted a brief summary of the labours of each, with a view of presenting in this place, a condensed statement, which we trust, will be far more interesting and useful, of the amount of good accomplished by the whole.

For the sake of brevity and perspicuity, this statement of the results of Missionary labours will be presented in several particulars, embracing—

1st. The fields occupied, the expenses incurred, and the labour performed.

So numerous are the churches in our connexion, which are feeble, and unable without assistance to sustain a stated ministry, and so fully convinced are your Board of the necessity and utility of the plan of *locating* their Missionaries as regular pastors, and stated supplies, that they have felt constrained to make vigorous and persevering efforts to carry this plan more fully into effect. They have therefore encouraged direct applications for aid from all feeble and destitute congregations which are really unable to support their ministers, and they have firmly resolved, to the full extent of their means, to grant promptly, to such applicants, the amount of aid deemed indispensably necessary, nor have they in a single instance withholden aid from those whose applications have been fully sanctioned by the Corresponding Executive Committee of the Presbytery to which the applicants belonged, or by two responsible members of the same. In consequence of these plans and efforts of the Board, the number of congregations entirely, or adequately supplied, and the amount of ministerial labour performed, have been considerably larger in proportion to the number of Missionaries employed during the last year, than ever before.

Of the 198 Missionaries employed, 144 are pastors of feeble congregations, or supplies for one year each, in limited districts, where the prospects of organizing churches, collecting congregations, and preparing the way for permanent settlements are encouraging, and 44 have been commissioned for shorter periods to engage in itinerant labours, and 10 in special agencies for the purpose of forming auxiliaries, and increasing the funds of the Board.

The whole number of congregations, and Missionary districts supplied, amounts to more than 300. The whole number of appointments, and re-appointments for the year is 246. Of these 159 were for one year each; and 87 for a shorter term. The whole amount of time, embraced in all the

commissions granted and accepted, is 182 years and eight months.

The whole amount of money pledged by the Board for the 182 years of ministerial labour is $23,782 34 cts., and the average expense of each year's labour is about $130.

Some of these commissions have been recently issued, and have as yet been fulfilled only in part. The amount of ministerial labour, however, which has actually been performed, since the date of our last report, is equal to the continued labour of a single individual for more than eighty years. Of the whole number of missionaries employed, more than *three-fourths* have been sustained at an expense to the Board of 100 dolls. or *less*, per annum—the people among whom they have laboured having provided chiefly for their support. A single individual only has received, for a year, the full amount of wages formerly granted to all the missionaries of the Board—and that individual is the missionary among the Chippeway Indians, who is sustained by the *interest* of a fund *exclusively designed* for the purpose. Of the rest, none receives more than *half* the usual missionary wages, and the allowance to some of them is much less.

Churches organized and Houses of Worship built.

As very few of our Missionaries are now employed in itinerant labours, the number of new churches organized is not large.

From the reports on this subject which have been received, the whole number of new churches may be safely estimated at fifteen, and the whole number of members at two hundred.

More than twenty houses of worship have been erected in the course of the year, in places supplied by our Missionaries, and chiefly through their instrumentality—and a considerable number more have been completed or repaired. The amount of money raised and expended by the people for these purposes on missionary ground during the year, probably exceeds ten thousand dollars.

Sabbath Schools and Bible Classes.

The attention of all our Missionaries has been particularly directed to the organization, encouragement, and support of these interesting nurseries of knowledge, morality, and religion. Scarcely a report has been received, which does not contain some cheering intelligence of the increase and usefulness of these sacred institutions, which are designed to benefit and bless the rising generation, and ultimately to change the whole moral aspect of society. There are one or more Sabbath Schools and Bible Classes in most of the congregations supplied by our Missionaries, and in some instances, whole counties have been explored by our Missionaries, and Sabbath Schools have been organized in all the important towns and settlements—and thus they have virtually done the work assigned to Sabbath School Agents.

The precise number of these schools and classes under the care of our Missionaries, we are not able to state, because minute reports have not been received from all; but they may be fairly estimated at three hundred, and the number of learners at 12 or 15,000.

With most of these Sabbath Schools select and useful libraries are now connected, and a considerable sum of money has been raised in the course of the last year by our Missionaries, for the purpose of establishing or increasing such libraries. In many of the schools the excellent catechisms of our church are faithfully taught and explained, and the Board indulge the hope, that the attention of Missionaries, and all other managers and teachers of Sabbath Schools in our own connexion, will hereafter be more particularly directed to this invaluable method of communicating religious instruction to the youthful mind.

Bible, Missionary, Tract, and Education Societies.

In furthering the designs, and extending the operations of these pre-eminently useful institutions, the zeal and efforts of our Missionaries have been truly commendable. They have labored with fidelity and success to ascertain and supply the destitute within their respective fields of labor with the lively oracles of God, and with a great variety of religious tracts.

They have been instrumental in establishing, reviving, and increasing a large number of local Bible and Tract Societies, and in this way, contributed essentially to the general objects of these institutions.

In some of their congregations and districts, the plan of the monthly distribution of tracts has been adopted and pursued with success; and liberal contributions and subscriptions have been made to purchase tracts for this purpose. Several hundred thousand pages of these silent but powerful messengers of mercy have by various means been put into circulation, and the blessed fruits of their labors in the tract cause have al-

ready been experienced by some of our Missionaries, in the increased attention of their people to the preaching of the word, and other means of grace, and in the awakening and hopeful conversion of some who were dead in trespasses and sins.

In most of the established congregations supplied by our missionaries, auxiliaries to your Board, on the fifty cent plan, have been formed, which contribute from ten to fifty dollars a year each to our funds. Similar auxiliaries to the Board of Education have also been formed in some of their congregations, and the number of these, we have reason to believe, will be soon increased.

The cause of Foreign Missions has also been remembered, and by most of our Missionaries something has been done to aid the noble operations of the A. B. C. F. M., located at Boston.

The cause of Temperance.

The reports of nearly all our Missionaries, respecting the rapid progress of the cause of Temperance in the different sections of the country where they labor, are of the most gratifying nature —and it affords great pleasure to the Board, to assure the Assembly, that this most blessed work of reform has been essentially aided by the vigorous, and untiring efforts of their Missionaries.— They have generally engaged in this good cause, with an ardor of feeling, a strength of purpose, and a devotedness of spirit, which must ensure success.— By their public preaching, their private and personal appeals, and the general distribution of essays and addresses on the subject, they have so far succeeded in removing prejudices, in answering objections and in suppressing opposition, as to secure in a majority of their congregations, the establishment of Temperance Societies on the principle of entire abstinence. A considerable number of these Societies are already large and flourishing, and their salutary influence is beginning to be seen and felt by all classes of men. Many moderate drinkers have been rescued from the snare of the fowler; some abandoned drunkards have been reformed; and a number of distillers, merchants, and tavernkeepers, have been induced to refrain entirely from the manufacture or sale of all kinds of ardent spirits.

Revivals of Religion and Additions to the Churches.

To the devoted minister of Christ, whose heart is duly impressed with the worth of immortal souls, and with a sense of his own responsibility—nothing can be more desirable and encouraging than seasons of refreshing from the presence of the Lord, and the outpourings of the Holy Spirit upon those who have been committed to his charge. At such times especially a spiritual harvest is enjoyed, seals are set to his ministry, and jewels are prepared to adorn his crown in heaven. But while these precious seasons should be sought from God with holy importunity, and be received when granted with profound humility and devout thanksgiving—ministers of the gospel who are not permitted at once, or with great frequency to witness them, should not hastily conclude that their labors in the Lord have, therefore been in vain. The seed of the gospel is "*incorruptible*," and if it be sown diligently, prayerfully, and in faith, it shall not perish. But at the very time, and under the very circumstances, which may be deemed *best*, by the Great Husbandman, it shall spring forth, and bear fruit, "some thirty, some sixty, and some an hundred fold." In the dispensations of his grace, Jehovah acts as a Sovereign. It is his right thus to act, and it is the duty of his creatures to submit without murmuring or repining. In the awakening, conviction, and conversion of sinners, there is a great "diversity of operations, but the same spirit."

In some churches, the wandering sheep are gathered into the fold of Christ gradually, slowly; & one by one. While in others there are powerful excitements and great numbers are brought in together. Very few, if any of these powerful excitements, have been experienced during the past year in congregations under the care of our Missionaries. In 8 or 10 instances however, pleasing, and we trust genuine revivals have been experienced, which have resulted in the hopeful conversion of from 15 to 50 persons in each of the congregations which have thus been favoured. In nearly all our missionary fields, however, there has been a gradual and encouraging increase of the number of communicants.

The reports of 23 of our Missionaries, who have been particular on this point, exhibit an increase of members to the amount of nearly 600, chiefly from the world. The whole number of hopeful conversions, and additions to the churches, may be estimated at 1000. If even one half of this number have truly been born of the Spirit, and rescued from impending and eternal ruin and made meet for an inheritance with the saints in light—we have abundant occasion for gratitude and thanksgiving to God. *This single result* of Christian liberality

and Missionary effort has already interested and delighted angels, and surely it is enough to compensate rebellious men for all the sacrifices and self-denials they have made in attempting to discharge an imperious duty to the destitute and perishing. Yes, it is enough. It is the Lord's doings, and marvellous in our eyes. Your Missionaries have been the instruments, and the instruments only—the *efficient agency* has been exerted by the wonder-working God—and to His most holy name be all the glory.

PRESBYTERY OF LOUISVILLE, KY.

We have recently received from the Rev. Thomas Caldwell, Stated Clerk of this Presbytery, the following extracts from the Minutes of their last stated meeting.

"Resolved, that the members be directed to bring before their respective charges, and such of the vacant churches as they may have occasion to visit, the plan recommended by the Board of Missions of the General Assembly, for forming sessions into missionary associations, and recommend the adoption of that plan to as many of our churches as have not already done so.

"Resolved, That the Rev. Messrs. Samuel B. Robertson, William K. Stewart, and Thomas Caldwell, be appointed an Executive Corresponding Committee, on the subject of Missions, according to the plan recommended by the Board of Missions of the General Assembly."

PRESBYTERY OF REDSTONE, PA.

The following communication was received a few days since, from the Rev. Robert Johnston, Stated Clerk of this Presbytery.

"The committee, to whom was referred the recommendation of the Board of Missions of the General Assembly, in relation to the organization of Presbyteral executive committees, beg leave to report, that having examined the plan proposed by the Assembly's Board, they take pleasure in expressing their entire approbation of it, and would earnestly recommend to the Presbytery, the adoption of the following resolutions, viz.

"Resolved, that this Presbytery adopt the recommendation of the Assembly's Board, and appoint a Corresponding Executive committee to consist of *three ministers and two elders*, to be invested with the following powers, viz.—Refer to the recommendations of your Board, in which the powers of our committee are specified *without any variation*."

This report was unanimously adopted, and the following persons elected a "Presbyterial Executive committee," viz. Rev. Messrs. Robert Johnston, A. O. Patterson, and Samuel M'Farren; with the elders, Geo. Plumer, and Alexander Johnston.

A few days since, a handsome broadcloth coat, which has been presented to a Missionary in Ohio, was received by the Treasurer, accompanied with the following note:

S. ALLEN, Esq.—Sir, the loud calls of the Missionary and Education Societies have induced me to proffer the accompanying article. It is a relick, which has long been sacred to friendship, and may not now be devoted to any other, than a holy purpose.

Being unacquainted with both the names and characters of your beneficiaries, the donor hopes through your agency, the garment may be appropriated to some missionary of unquestionable piety, and of talents too, one who will go forth preaching to those who are afar off, with apostolick zeal, Christ and him crucified.

New Brunswick, 21st May, 1830.

MISSIONARY APPOINTMENTS.

New York.

Rev. Jos. P. Tyler, 6 weeks to congregation of New Paltz.

Rev. J. B. Wilcox, for 1 year to Bethany Centre.

Rev. Isaac Oakes, for 3 months to Portland and Carroll, Chataugua co.

Rev. J. L. Edgerton, for 6 weeks to Champlain Presbytery.

Rev. R. Armstrong, for 6 weeks to Champlain Presbytery.

Rev. Phineas Smith, for 1 year to Cataraugus county.

Pennsylvania.

Rev. Wm. F. Houston, for 1 year to Warren county.

Rev. Geo. Vaneman, for 1 year to Green co. and vicinity.

Mr. Peter Donan, for 6 weeks to Luzerne county.

Mr. Jas. M. Arnell, for 1 year to Middle Paxton township.

Mr. John Glenn, for 1 year to Richland, Rockland, and Bethel, Jefferson co.

Rev. C. Riggs, for 2 months to McKean Venango, and Jefferson cos.

Mr. Adam Gilchrist, for 6 weeks to Charleston, Margaretta Furnace, Elizabethtown, and Middletown.

Mr. N. L. Rice, for 8 months to Morrisville, and vicinity.

Ohio.

Rev. Wm. Gray, for 1 year to Springfield, Clark county.

Rev. Jas Robinson, for 1 year to Tiffen, Welmore, and Scipio.

Rev. W. J. Bradford, for 1 year to Wood co. and vicinity.

Maryland.

Rev. Jas. Nourse for 1 year to Taneytown, and vicinity.

Mr. A. N. Cunningham, for 6 weeks to Talbot county.

Mr. John A. Mitchell, for 2 months to Snow Hill.

Kentucky.

Rev. S. B. Robertson, for 1 year to Cany Fork and vicinity, in Logan and Butler counties.

North Carolina.

Mr. Alexander McIver, for 1 year to Pittsboro and vicinity.

Tennessee.

Rev. Hugh Patten, for 1 year to Clarksville, Montgomery county.

Mr. John Dyke, for 1 year to Roane, Monroe, and Blount counties.

Illinois.

Rev. Israel Brainerd, for 3 months to Sangamon county.

Rev. C. Bushnell, for 3 months to Sangamon county.

Alabama.

Mr. Timothy Root, for 1 year to Bellefonte, and vicinity, Jackson county.

RE-APPOINTMENTS.

New York.

Rev. M. Harrison, for 1 year to Scott, Cortland county.

Rev. N. Gould, for 1 year to McDonough, and vicinity.

Rev. Charles Webster, for 1 year to Hempstead, Long Island.

Pennsylvania.

Rev. W. Ramsey, for 1 year to 2d church Southwark.

Rev. Salmon King, for 1 year to Warren, Bradford, county.

Mr. S. Montgomery, for 6 months, to Mauch Chunk, and vicinity.

Ohio.

Rev. Wm. Wallace, for 4 months to Cambridge, Guernsey county.

Rev. J. L. Bellville, for 1 year to Washington.

Indiana.

Rev. J. S. Thomson, for 3 months to Fountain county.

Mr. J. Thomson, for 3 months to Montgomery county.

Rev. W. Sickles, for 1 year to Rushville, and vicinity.

Rev. Isaac A. Ogden, for 1 year to Union, Franklin, and Fayette counties.

North Carolina.

Mr. Geo. W. Kennedy, for 1 year to Wilmington.

Mr. John L. Yantis, for 1 year to Waverly congregation, and Pike and Lincoln counties, Missouri.

LETTERS RECEIVED.

J. R. Bain, Tenn.; J. A. Mitchell, N. J.; D. C. Allen, O.; J. Hudson, Ky.; G. Printz, O.; J. R. Alexander, Ind.; A. O. Patterson, Pa.; W. Ramsey, Pa.; J. Breckenridge, Md.; J. Badger, O.; J. Wolff, O.; D. R. Preston, Flor.; S. H. M'Nutt, Ind.; S. L. Governeur, N. Y.; M. Harrison, N. Y.; P. Hassinger, N. Y.; J. Johnston, N. Y.; S. Miller, N. J.; J. A. Mitchell, N.J.; A. N. Cunningham, N. J.; J. Paine, Va.; Elders of ch. Cany Fork, Ky.; S. H. Crane, Ky.; J. Fine, N. Y.; R. B. Campfield, Pa.; B. Baldwin, Pa.; W. C. Anderson, Pa.; J. Blythe, Ky.; D. A. Sayre, Ky.; R. Reid. N. C.; D. L. Russell, Va.; J. D. Hughes, O.; J. W. Woodward, N. J.; R. Thompson, N. Y.; J. Burtt, Pa.; J. E. Annan, Md.; S. Hubbard, N.Y.; A. Aikman, Flor.; J. Burtt, N. J.; J. Coulter, Pa.; Hon. T. Frelinghuysen, D. C.; T. Archibald, Ala.; H. Van Deman, O.; A. L. Acee, & D. Johnston, Ala.; J. Thomson, Ind.; J. S. Thomson, Ind.; T. Caldwell, Ky.; G. G. Sill, N. Y.; R. Clapp, N. Y.; S. W. Leonard, N.Y.; T. Thomas, O.; J. A. Ogden, Ind.; A. B. Gilliland, O.; T. Barr, O.; S.G. Lowry, Ind.; J. Brainerd, N. Y.; R. Beall, O.; S. S. Davis, S. C.; R. M. Laird, Md.; N. L. Rice, N.J.; Elders of the Church at M'Donough, N.Y.; Elders of the Church at Hempstead, L. I.; Messrs. G. S. White and F. McCorkle, Pa.; S. Finley, Ky.; J. L. Belville, O.; J. M'Kennan, Pa.; P. Montfort, O.; E. Whittlesey, D. C.; R. K. Morrison, N. C.; P. Smith, Pa.; J. Blythe, Ky.; J. Fine, N. Y.; S. H. Crane, Ky.; S. W. Doak, Tenn.; S. Laird, Ky.; J. Johnston and A. Welton, N. Y.; Mrs. E. Kinsley, N. Y.; W. Bushnell and G. Doolittle, Pa.; E. Hart, Pa.; C. H. Mustard, Del.; A. G. Morrison, Pa.; J. D. Hughes, O.; A. Coe, N. W. Ter.; J. Hanna, Pa.; Elders of the Church at Eaton, O.; Executive Committee of Muhlenburg Presbytery, Ky.; H. N. Pharr, N. C.; J. Bard, Ky.; W. Gray, O; J. Nourse, Md.; R. A. Lapsley, Ky.; J. Cunningham, O.; F. M'Farland, Va.; W. Bacon, Pa. J. Spicer, N. Y.; D. Whitney, Pa.; J. Gloucester, Pa.; S. W. Leonard, N. Y.; G. G. Sill, N. Y.; T. Archibald, Ala.; R. Thompson, N. Y.; A. Aikman, Flor.; R. Everitt, N. Y.; H. Van Deman, O.; W. Hanford, O.; S. H. Crane, Ky.; J. Blythe, Ky.; S. Hubbard, N. Y.; J. E. Annan, Md.; J. W. Woodward, N. J.; R. Clapp, N. Y.; T. Caldwell, Ky.; J. Burtt, N. J.; T. Thomas, O.; A. H. Parker, Pa.; T. Frelinghuysen, D. C.; T. Barr, O.; R. Beall, O.; S. S. Davis, S. C.; J. C. Hutchinson, Va.; R. Post, D. C.; J. A. Ogden, Ind.; W. J. Bradford, N. Y.; J. Brainerd, N, Y.; J. Culbertson, O.; M. Chase, N. Y.; E. Hart, Pa.; J. S. Thomson, Ind.; W. Connell, O.; W. Bacon, Pa.; Trustees of the Church at Bethany Centre, N. Y.; W. Dickey, Pa; W. Sickles, Ia.; S. King, Pa.; J. Oakes, N.Y.; J. Thomson, Ind.; W. Gray, O.; J. Witherspoon, N. C.; George Junkin, Pa.; S. G. Lowry, Ind.; R. M. Laird, Md.; J. Coulter, Pa.

ACCOUNT OF CASH RECEIVED

Account of cash received by the Board of Missions of the General Assembly of the Presbyterian Church, during the month of May, 1830.

Augusta, Ky. From auxiliary society, in part, per Rev. J. Hudson,			$3 50
Alamance, N. C. Col. in Presb. congregation, per Rev. S. Paisley,			33 00
Albany, N. Y. From 1st Presb. church, per Mr. Annanias Platt,			30 00
do. do. Donation from Mr. A. M'Clure,			0 50
Alleghany Town, col. in 1st Presb. church, per Mr. J. Hannen, Tr. of session,			10 00
Buffaloe, Pa. Col. in Presb. church, per Mr. J. Hood,			50 00
do. do. From Female Missionary Society,			6 00
Bowling Green, Ky. From aux. soc'y. in part, per Rev. J. Hudson,			1 50
Bellvue, Pa. Donation from Mrs. Kennedy,			5 00
Bath, do. do. Mr. J. Wilson,			20 00
Buffaloe Ch. Ky. Col. in con. per Rev. S. Paisley,			4 00
Bedford, N. Y. From aux. female Miss'y. soc'y., per Rev. J. Green,	60 00		
do. do. Donation from Thomas Purdy,	do. 50		
do. do. do. From Mrs. Mary A. Green,	do. 5 00		
do. do. do. From Miss Mary Woolsey,	do. 5 00		
Poundridge, do. do. From Mrs. B. Hunt,	do. 10 00		
Bedford, do. do. From Bible class,	-do. 2 50		
			83 00
Bedford Presbytery, N. Y. Col. in Presb. church, per Rev. C. Long,			40 88
Buffaloe, Ohio, From aux. soc'y. per Rev. J. B. Clark,			8 75
Bellefonte, Pa. Col. in Presb. church, per Dr. S. Maclay, jun.			3 50
Belvidere, N. J. Monthly cont. col. per Rev. Mr. Candee,			2 50
Clarksville, Ky. From aux. soc'y. in part per Rev. J. Hudson,			50
Columbia, Pa. Annual subscription per Rev. R. B. Campfield,			21 56
do. do. Donation from J. M'Kissick, do.			5 00
Camden, S. C. Annual subscription per Rev. S. S. Davis,			5 00
Chanceford Ch. York co. Pa. Col. in cong. per Rev. Mr. M'Graw,			20 25
Carlisle, Pa. Annual col. per Rev. Dr. Cathcart,			13 97
Chambersburg, Pa. Col. in Presb. con. per Rev. Mr. Williamson,			10 00
do. do. Donation from a person unknown, do.			10 00
Churchville, Pa. Col. in con. per Rev. Mr. Finney,			13 50
Cross Creek, Pa. do. do. per Rev. J. M'Cluskey,			13 54
Crab Apple Con. Ohio, from aux. soc'y. per Rev. S. W. M'Kennan,			13 50
Cadiz, do. do. do.			3 50
Champlain Presbytery, Col. from con. per Rev. S. Lyman,			5 35
do. do. do. per Rev. Mr. Marsh,			6 90
Cooperstown, per Rev. S. Manning, do.			7 50
do. do. do.			63 25
Derry, Dauphin Co., do. per Rev. J. R. Sharon,			12 00
Danville, Ky. from aux. soc'y. in part, per Rev. J. Hudson,			5 00
Donegal and Marieta, Pa. Col. in con. per Rev. Dr. M'Graw.			18 50
Elkton, Ky. from aux. soc'y. in part per Rev. J. Hudson,			2 12
Elkton Academy, do. do. do.			2 13
Erie, Pa., Col. in Presb. ch. per Rev. G. A. Lyon,			15 91
Eno, N. C. do. do. per Rev. S. Paisley			14 25
Elizabethtown, N. J. From Presb'y., per Rev. Dr. M'Dowell,			71 43
Emmitsburg, Md. Donation from Mr. A. Horner, per Rev. R. Grier,	5 00		
Do. Mr. Jas. Crocket,	1 00		
Do. Mr. John Stewart,	3 00		
Do. Mr. Wm. Walker,	5 00		
Do. a little boy,	25		
Do. Annual subscriptions,	5 75		
			20 00
East Tuscarora, from aux. soc'y. per Rev. Jno. Coulter,			6 00
Flemingsburg, Ky. Col. in con. per Rev. J. Hudson,			12 00
Franklin, Pa. Monthly cont. col. per Rev. G. Doolittle,			1 00
Frederick, Knox co. Ohio, From aux. soc'y.,			1 00
Greensburg, Ky. from aux. soc'y. per Rev. J. Hudson,			5 30
Glasgow, do. do. do.			5 90
Greenville, do. do. do.			4 50
Gennessee Presbytery N. Y. Collections per Rev. Mr. Wilcox,			15 00
Greenwich Cum. co. N. J. annual col. per Rev. S. Lawrence, pastor,			10 00
Gettysburg and Great Cannawaga, Pa., Col. per Rev. Dr. Cathcart,			12 00
Hopewell, Ky. from aux soc'y per Rev. J. Hudson,			18 75

Hopkinsville, Ky. do. do.			5 50
Hopewell, do. do. additional per Rev. S. Steel,			2 50
Hudson Presb. N. Y. Collections per Rev. Dr. Fisk,			26 68
Head Christiana and White Clay Creek, Del. col. per Rev. Dr. M'Graw,			27 00
Huntington Presbytery Pa. col. per Dr. Samuel Maclay, jun.			5 00
Highlands, do. per Rev. Dr. Green,			8 33
Kingston, N. J. Auxiliary society, per Rev. Mr. Comfort,			30 00
Kingston. Pa. Col. con. per Rev. Mr. Murray,			4 50
Lexington, Ky. From Mr. Wm. Breckenridge, first payment,	20 00		
Do. Mr. Thomas T. Skillman, do.	20 00		
Do. Rev. Jas. Blythe, D. D. do.	20 00		
Do. Aux. 1st. ch. additional per Mr. F. Montmollin, Treasurer,	61 50		
			121 50
Lancaster, Pa., Annual subscription per Rev. R. B. Campfield,			22 25
Little River, N. C., Collection in con. per Rev. S. Paisley,			3 00
Lower Brandywine, Red Clay Creek, and Wilmington 1st church Del., Collection in con. per Rev. Dr. M'Graw,			9 31
Lower West Nottingham, and Charleston Pa., Collection in con. per Rev. Dr. M'Graw,			14 00
Londonderry, N. Y., From Missionary soc'y. E. L. Parker, Tr.			9 00
Lancaster, Ohio, From aux. soc'y. per Rev. J. B. Clark,			18 00
Long Island Presb. N. Y. Col. in con. per Rev. E. Young,			17 13
do. do. do. Ad. an. col. do. do. do.			9 50
Lewes, do. Indian River, do. do. do. Rev. Joshua Moore,			14 33
Lower Buffaloe, Pa., From aux. soc'y. per Rev. S. W. M'Kennan,			6 75
Lewistown, do. Col. in con. per Dr. S. Maclay, jr.			7 50
Lawrence, N. J., From aux. society,	12 00		
do. do. Annual collections,	6 00		
			18 00
Morristown, Ohio, Col. in con. per Mr. Wm. M'Millan,			15 00
Milton, Pa., An. sub. in 1st Presb. ch. per Rev. T. Hood,			10 00
do. do. Col. in con. per Rev. Mr. Junkin,			8 50
Maysville, Ky., From aux. soc'y. per Rev. J. Hudson,			3 00
Montfordsville, Ky. do. do. do.			0 50
Middle Octorara, Pa. Annual subscriptions, per Rev. R. B. Campfield,			20 50
do. do. From aux. soc'y. per Rev. Mr. Barr,			16 44
Mississippi Presb., 50 cent sub. per Isaac Snowden, Esq.			227 50
Meadville, Pa., Col. in con. per Rev. Mr. Bushnell,			20 00
Mount Pleasant, Pa., From aux. soc'y. per Rev. A. O. Patterson,			28 79
Middle Spring, Pa. do. do. per Rev. H. R. Wilson,	37 50		
Do. Donation from a friend to Mis. do.	1 00		
Do. do. do. do.	1 00		
Do. Collections in con. do.	4 00		
			43 50
Martinsburg, Ohio, Donation from Mr. T. Marquis, per Rev. J. M'Kinney,			53 00
M'Connelsville, Ohio, From aux. soc'y. per Rev. J. B. Clark,			1 00
Mifflintown, Pa. Donation from Mrs. Bryson, per Rev. Wm. Ramsey,			5 00
Morristown, Ohio, From aux. soc'y. per Rev. S. W. M'Kennan,			1 00
North Middletown, Ky. do. do. per Rev. J. Hudson,			1 00
New Concord, Ky. Col. in con. do. do. do.	5 00		
Do. Donations from sundry individuals, do.	5 95		
			10 95
Natchez, Do do. Presb. ch. per A. Macrerey, Tr. of M. P.			62 94
North East, Pa. From aux. soc'y. per Rev. G. Doolittle,			26 00
New York, N. Y., Col. in Presb. ch. per Rev. Mr. M'Elroy,	18 50		
do. do. Col. in Pearl st. ch. per Rev. B. H. Rice,	56 00		
do. do. Mis. box in 1st Presb. ch. per Rev. Dr. Phillips,	10 00		
do. do. From 8th Presb. ch. per Rev. Dr. Rowan,	46 00		
			130 50
New Brunswich, N. J., Sub. in part from Presb'y. per Rev. G. S. Woodhull,			16 00
Northumberland Pa. Col. in Presb. ch. per Rev. Mr. Murray,			5 00
New Columbia, Pa. do. do. per Rev. Mr. Henderson,			2 00
New London, and Rock Ch. Pa., Col. in con. per Rev. Mr. M'Graw,			7 00
Norfolk, Va. Donation from Wm. Maxwell, Esq.			10 00
From Mrs. Louisa Cocke of Fluvanna Co. Va. per Wm. Maxwell, Esq.			20 00

Newton Presbytery. Collections per Rev. J. F. Clark,			70 65
Newark, Ohio. From auxiliary society per Rev. J. B. Clark.			22 50
New-Brunswick, N. J. From auxiliary society, per Mr. J. Carpenter,	13 00		
do. Presbytery, Annual collection,	6 25		
			19 25
Newcastle, Del. Collection in congregation per Rev. Dr. M'Graw,			10 00
Oxford, Pa. Collection in Presbyterian Church, per Rev. Dr. Dickey,			3 00
Oxford, N. J. do. do. Mr. Candee,			12 50
Philadelphia, Pa. Collection in 2nd Presbyterian Ch. per A. Henry, Esq.	29 70		
Donation from Mr. Wm. F. Geddes,	4 02		
do. do.	3 82		
From J. M'Alpin, Esq. his subscription for 1829,	100 00		
Collection at anniversary meeting,	53 22		
			190 76
Pisgah, Ky. From auxiliary society, 1st payment per Rev. Dr. Blythe,			40 00
Paris, Ky. Collection in congregation J. Hudson,			2 94
Pequea, Pa. Annual subscription per Rev. R. B. Campfield,	7 50		
Additional annual subscription of auxiliary society,	11 50		
			19 00
Princess Ann, Md. From auxiliary society per Rev. R. M. Laird,	5 00		
Donation from do.	5 00		
			10 00
Pencader, Del. Collection in Presbyterian congregation per Rev. Dr. M'Graw,			7 00
From auxiliary society do. Bell,			10 00
Pleasant Hill, Ohio. From auxiliary society do. J. B. Clark,			37 00
Pleasant Valley, Pa. do. do. Robert Dilworth,			3 12
Pittsburgh, Pa. Donation from Rev. Joseph Patterson per Rev. A. Green, D.D.			12 50
Pendleton C. H., S. C. do. Mrs. Col. Anderson per Rev. Mr. Dickson,			2 00
Penbroke, N. Y. Collection in Presbyterian congregation per Rev. L. B. Sullivan,			10 25
Russelville, Ky. From auxiliary society, in part, per Rev. J. Hudson,			50
Rushville and Olive Ridge, Ind. Collection in congregation per Rev. W. Sickles,			17 75
Rush Creek, Ohio. From auxiliary society per Rev. J. B. Clark,			28 50
Salem, Bigbend, and Greenville, Pa. Collection in congregation per Rev. Mr. Alexander,			12 00
Sawickly, Pa. From Female Cent Society per Rev. A. O. Patterson,			10 25
Shamoken, do. Collection in congregation per Rev. Mr. Henderson,			8 75
Silver Spring, do. do. do. M. Williamson,			13 00
Seneca, Ohio, From auxiliary society, do. J. B. Clark,			8 25
St. Clairsville, do. Additional annual payment per Rev. J. M'Cluskey,			19 17
From auxiliary society per Rev. S. W. M'Kennan,			8 50
Shippensburg, Pa. Collection in congregation per Rev. H. R. Wilson,			5 00
Taneytown, Md. From auxiliary society per Margaret Birnie, Treasurer,			5 00
Trenton, N. J. do. of First Presbyterian Church per Rev. Mr. Cooley,			7 50
Upper Octorara, Pa. Annual subscription per Rev. R. B. Campfield,			17 00
Annual collection per Rev. James Latta,			10 00
Unity, Ohio. From auxiliary society per Rev. J. B. Clark,			4 50
Upper Marsh creek, Pa. Collection in congregation per Rev. H. R. Wilson,			5 00
Virginia, Donation from Miss N. Waddel,			15 00
Woodbury, N. J. Monthly concert collection per Rev. M. Williamson,			17 31
Winchester, Ky. From auxiliary society do. J. Hudson,			9 75
Wheatland, Monroe co. N. Y. Monthly concert collect'n per Rev. J. Hart,	30 00		
From Female Missionary Society do.	20 00		
			50 00
Wilkesbarre, Pa. Collection in congregation per Rev. Mr. Murray,			21 00
Wilmington, Del. do. 2nd Presbyterian Church, per Rev. Dr. M'Graw,			7 00
do. 3d do. do. do.			12 00
Whitehall, N. Y. do. Presbyterian Church do. Kennedy,			7 00
Washington, Ohio, From auxiliary society do. J. B. Clark,			7 75
West Alexandria, Pa. do do. J. M'Cluskey,			60 07
Washington, do. Collection in congregation do. S. W. M'Kennan,			5 00
Waynesburgh, do. do. do. Dr. Samuel Maclay, Jr.			2 50
York and Hopewell, do. Annual collection do. Dr. Cathcart,			23 25
Young Womanstown, do. Collection in congregation, per Rev. Mr. Barber,			10 00
Missionary Reporter, from sundry subscribers,			126 25
			$2930 16

SOLOMON ALLEN, *Treasurer,*
No. 18 South Third Street.

THE
EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

REPORT

Of the Board of Education to the General Assembly of the Presbyterian Church, for 1830.

In laying before the Assembly an account of their proceedings, during the past year, the Board feel bound to acknowledge the smiles of divine Providence on their feeble efforts, and thence to take fresh courage in discharging the solemn and important duties assigned them by the constitution under which they act. We are fully persuaded that the design of this institution is good and great; and we do entertain a strong confidence in its ultimate success; but, believing at the same time, that every good and perfect gift cometh down from the Father of lights,—that our sufficiency in this, as in every other evangelical enterprize, is of God,—and that all means owe their efficacy to the divine blessing, we adopt the prayer of the Psalmist: "Let *thy* work appear unto thy servants, and thy glory unto their children; and let the *beauty* of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands, establish *thou* it."

Of Beneficiaries.

At the date of the last report, the number of beneficiaries in immediate connexion with the Board was nineteen. Since then, thirty-six have been received, most of them within the last eight months, making in all fifty-five. They are young men of some maturity of judgment; varying in age, from fifteen to five and twenty. They have been recommended by persons well acquainted with them, and whose opinion seemed entitled to respect; are pursuing their studies in various academies, colleges, and theological seminaries, in six or seven different states of the union. Most of them are well forward in their education; and a considerable proportion of our whole number will probably be licensed to preach the gospel within three years from this time.

As much depends on the character of candidates for the sacred office, it is exceedingly desirable, that those brethren, who make application to the Board in behalf of young men in indigent circumstances, should exercise a due degree of caution in furnishing testimonials. To recommend, in this case, is a business of serious responsibility. Young, ardent, and inexperienced applicants themselves do not always know what spirit they are of; kindness to *them*, therefore, as well as *fidelity to the church*, will, in some instances, require their friends and advisers to dissuade them from seeking an office, for which they may seem deficient, either in the right spirit, or in the requisite intellectual endowments. It is, obviously, not the design of Providence, that every pious young man should become a minister of the Gospel. At the same time, it is the earnest wish of the Board, that every youth, whose heart God hath powerfully inclined to this holy, self-denying work, and whose talents and good sense give promise of usefulness, should be brought forward and aided as his circumstances may require. "The harvest truly is plenteous, but the laborers are few."

Although the members of the Board cannot be personally acquainted with all our beneficiaries, yet, with the view of promoting habits of devotion and diligent attention to study, we intend, so far as may be practicable, to keep up a correspondence with, and exercise over them all, a faithful, parental supervision. This, it is believed, can be done to some extent, through their teachers and our official agents.

Of Agencies.

The Board, being fully convinced by the experience of ten years, that the services of a Corresponding Secretary and General Agent, whose whole time and attention should be devoted to the objects of their appointment, were indispensable to the success of their endeavours, to secure the confidence and unite the energies of the Presbyterian Church in this momentous enterprize, adopted measures soon after the rising of the last General Assembly, to engage some one to undertake the duties of that arduous and very responsible office. It was found difficult to get a man of the right qualifications, to engage in a work, which had dragged heavily, and with but little success, for so many years. Publications, containing strong appeals to Presbyteries and churches, had been repeatedly made, without much effect. A feeling of despondency on the subject, seemed to have taken deep root, in the minds of a large proportion of our people. Young men of gifts and graces, were compelled either to relinquish all hope of obtaining an education befitting the holy office of an ambassador of

Christ, or to seek assistance from other sources than those of their own denomination; which must, in many instances, lead them out of their accustomed walks, and tend to diminish their attachment to the doctrines and usages of the religious connexion, in which they had been born and baptized. The Board of Missions, moreover, were feeling the want of men in whom they could confide, as missionaries, to the wide and waste places of our Zion. In a word, it had become quite evident, that, unless something were done, and that speedily, to rouse the attention of the Presbyterian church, *as such*, to this interesting subject,—the business of training men for the ministry, (so far as regards the indigent among her own pious and devoted sons,) would very soon pass entirely out of her hands, and beyond her control; and that, as a natural consequence of her criminal supineness in this matter, she might expect in process of time, to suffer loss, not only in a numerical diminution of strength, but in the purity of her public ministrations and in the harmony and consistency of her ecclesiastical councils. With these views, and to ward off evils, such as have been just hinted at, it was resolved to spare no pains to procure such agencies, as seemed necessary to accomplish the design of the General Assembly, in instituting a Board of Education. With some degree of faith in God it is hoped, as well as confidence in the ability, zeal, and liberality of a Christian people to sustain them in the measure, the Board, learning that the Rev. Dr. William Neill, then President of Dickinson College, intended resigning his connexion with that institution, did, on the 23d day of July last, by a unanimous vote, elect him to the two-fold office of corresponding secretary and general agent. The office was prospectively accepted, early in the following month; and he entered upon its duties the first of October.—Since then he has been fully employed in visiting the churches, attending meetings of the church judicatories. communicating information, and collecting funds. Of the success of his efforts, some brief notices have been published; the result will appear, more in detail, in the Treasurer's Report, herewith to be submitted. Several local and temporary agents have been appointed, from whom no reports have, as yet, been received. Should the system of co-operation, digested by the Ex-Committee, and published in the last number of the Register, be generally adopted by the Presbyteries and churches, it will supersede, in a great measure, the necessity of expensive subordinate agencies; and the hope is fondly cherished, that every pastor, missionary, elder, and communicant, in our connexion, will hold himself in duty bound to render some assistance in a business so deeply interesting to our whole church, and so intimately related to the cause of missions, the glory of the Redeemer, and the salvation of the world.

Plan of Co-operation.

In the last number of the "Education Register," a plan was submitted, in the hope that it would reach most of our Presbyteries, through that channel, and thus prepare the way for an expression of the Assembly's opinion concerning it, agreeably to Article XII. of the constitution, which says: "The Board may propose to the General Assembly, from time to time, such plans as they may consider useful and necessary for the success of the institution, to be recommended to the several societies or churches, as the Assembly may think proper."

The plan is as follows:

[*See Cover, p.* 3, *and Register, No.* 9, *p.* 141.]

Missionary Reporter and Education Register.

In the month of September last, a periodical publication was commenced with the above title, by the Missionary and Education Boards, jointly. The object of which is, to give information concerning the designs, the operations, and wants of these kindred institutions. Some such work was deemed necessary, as a part of our system of action; and considerations of economy and harmony, influenced the members of both Boards, to undertake it in concert. It is edited by the Corresponding Secretaries, and furnished, 16 pages monthly, at the very low rate of 50 cents per annum, payable in advance. It is hoped that our friends will take an interest in the extensive circulation of this paper. It is humble in its pretentions; yet we trust it will be found useful and animating to those, who rejoice in the progress of the Gospel, and are praying the Lord of the harvest to send forth laborers. It will serve to bring the objects and claims of both Boards into view *statedly*, and *unitedly*, in a dense form, and familiar style.

Receipts and Expenditures.

For a detailed account of receipts and disbursements, the Assembly are referred to the Treasurer's report, from which it will appear that the success

and usefulness of the Board, have been much greater during the past year, than formerly. This, it is but justice to state, has been owing in great measure, to the faithful and untiring exertions of our Secretary and General Agent. Since his appointment, he has visited the churches, explaining the objects of the Board, and collecting funds, as extensively as time and circumstances would permit; and there is good reason to believe that the churches will at length, be roused to fulfil in some measure, the duties which in this respect, they owe to their Lord, and to the souls of their fellow men.

The amount of monies received during the year, ending May 20th, 1830, is $6000 63

Of this sum, there has been expended in appropriations to beneficiaries, and in defraying the necessary expenses attendant on the operations of the Board, the sum of 3990 09

Balance now in the Treas'y. 2010 54

More than three times the amount of this balance, however, will be necessary to enable the Board to fulfill its engagements with its present incumbents, during the ensusing year; and as new applicants for aid may be continually expected, the importance of vigorous and extended exertions, to increase the funds, must be evident to every one, who pays any serious attention to the subject.

Origin, design, and expectations of the Board.

In closing this their brief report, the Board beg to be indulged in submitting a few remarks, by way of appeal to the good sense, and christian feelings of their Presbyterian brethren in the Lord. We need scarcely remind the General Assembly and the people whom it represents, that this Board owes its origin and all the power with which it is invested, to a solemn and deliberate act of the Presbyterian church in these United States;—that it is designed to secure *equality*, *efficiency*, and *harmony*, *unity* and *uniformity of action*, and a *concentration* of *efforts* in the momentous duty of introducing to the work of the Gospel ministry, a competent number of pious, well disciplined, and devoted servants of Christ, in order that the glad tidings of salvation, may be preached to the destitute in our own country, not only, but to every creature; to all the world;—that its views and appropriations are not limited to any one section of the church, but are extended to the needy and deserving, of the north and south, the east and west, to the extremities of the land;—that it is intended to serve as a medium, through which the wants of the poor may be met, and supplied by the offerings of the rich,—the common receiver and impartial distributor of the charities of the church, sacred to this holy purpose, for the glory of the Redeemer, and the salvation of immortal souls;—that it is *dependent on, and responsible to* the church as *such*, in all its transactions—and that of course, it can do little or nothing effective, except, in so far, as it enjoys the confidence and support of the church which instituted it, judging its instrumentality expedient and necessary in the discharge of her solemn obligations to her gracious King and Head.—Such being the origin, design, and relations of the Board, may we not count with certainty, on the cordial and regular patronage of our whole body ecclesiastical? Is it not reasonable to expect, that we shall be enabled, by the believing prayers and liberal contributions of our brethren, to execute the trust and fulfil the duties assigned us as the servants of the church, for Jesus sake? While hundreds of congregations, in our own immediate connexion, are destitute of the stated ministrations of the Gospel, vast fields of missionary ground within our limits, unoccupied; and hundreds of millions of our wretched race worshipping idols and perishing for lack of vision, shall we not go forth united and fearless, to the work of evangelizing the world? Does the gospel of God's grace announce the only efficacious sacrifice for sin,—proclaim the only justifying righteousness, and make known the true way to eternal life? Is the Redeemer's command, "Go, preach the gospel to every creature? and does this command bear upon us, in common with our fellow christians of other denominations in full force, and with divine authority? Then, should we not *as a church*, evince our readiness to do our part, in filling the world with the knowledge of the Lord, that there may be nothing to hurt or destroy in all God's holy mountain—that the redeeming Saviour may see abundantly, of the travail of his soul, and be satisfied, and that the ends of the earth may look unto him, and be saved? "Faith cometh by hearing, and hearing by the word of God."—"But, how shall they hear without a preacher? and how shall they preach, except they be sent?" And we may add, how can men be sent forth in adequate numbers, and with suitable qualifications, to evangelize the world,

unless the Christian church feel more, and do more, on the subject, than she has ever yet done? It is known and acknowledged by christians, that the preaching of the gospel is the grand expedient devised by the only wise God our Saviour, for the recovery of mankind from the dominion of sin: and yet more than three fourths of our fallen race, are unblessed with the light of the son of righteousness. Even here, in this nominally christian country, the choicest of all countries, something like half the population are destitute of the stated ministrations of the word of life; and that population increasing at the rate of 350,000 a year. How then, is this lack of ministers of Jesus to be supplied, if christians do not assist those pious, but indigent youth, who are willing to consecrate themselves to the work? The Presbyterian church has been for many years, doing something in this business; but she has never put forth a twentieth part of her strength, for the accomplishment of her professed and praiseworthy designs. She is now organized for action. She has her Sabbath schools, her Bible classes, her Manual-labour academies, her Theological seminaries, and her Missionary and Education Boards. Let her, through the medium of these institutions, and with faith and prayer, act a part, becoming the space which she occupies in the gospel vineyard, and God will bless her, and make her a blessing to the world. Signed by order of the Board;

WILLIAM NEILL,
Sec'y. and Gen. Agent.

Phil'a., May 19th, 1830.

Sessions of General Assembly, May 29, 1830.

"1. *Resolved*, That the annual report of the Board of Education, submitted to the Assembly, be approved and published under the direction of the Board.

2. *Resolved*, That the General Assembly rejoice greatly in the increasing attention, which is paid to, and in the growing interest taken in, the cause of education in various parts of our church, and earnestly recommend to all those Presbyteries and congregations which have not already organized Societies in this or some other form, the adoption of the plan proposed by the Board of Education in the present Report.

3. *Resolved*, That in view of the great and increasing want of well qualified ministers of the gospel, in our own and in foreign lands; and the increasing demand, on the part of foreign and domestic missionary and other societies, of more labourers, the General Assembly would avail themselves of this and every other opportunity, affectionately to call to this momentous subject the attention of all such congregations and Presbyteries as have not yet adopted systematic and efficient plans of co-operation in this great and good work.

4. While the Assembly would thus commend its own Board of Education to the churches under its care, yet as many of our churches have already united their efforts with other education societies. Therefore resolved, that the churches and Presbyteries should be left to their own unbiassed and deliberate choice, of the particular channel through which their charities shall be given in aid of this great department of benevolence. Attest,

JOHN M'DOWEL, *Perm. Cl'k.*

The Treasurer's Annual Report will appear in our next number; and also the reports of Presbyteries, so far as they have been received. They are postponed for want of room.

We respectfully invite the attention of our ministers, church-sessions, and Presbyteries to the plan of co-operation published in our last number, and on the 3d page of the cover of the present number. It is short, simple, and practicable. The Board have received, on their funds, several young men, since the foregoing report was submitted to the Assembly; and it seems desirable that they should be able to assist every needy and deserving candidate that offers. The most that is allowed to any one beneficiary, is one hundred dollars, per annum: within this sum, aid is afforded, as the necessity of each requires. Every congregation that pays one hundred dollars a year, will have the satisfaction to know that they are supporting one candidate for the ministry. And may we not hope, that our list of individual subscribers, of $100 per annum, will be increased? Will not the destitution of from eight to nine hundred vacant churches and the pressing calls for missionary service, at home and abroad, move those who have the means to contribute freely towards the relief of their fellow-immortals, who are in danger of perishing, through lack of Gospel vision? "Look not every man on his own things; but every man, also, on the things of others."—"No man liveth unto himself."